

What Makes Up My Mind on International Questions

Five Outlines
for Leaders and Members
of Discussion Groups

THE INQUIRY

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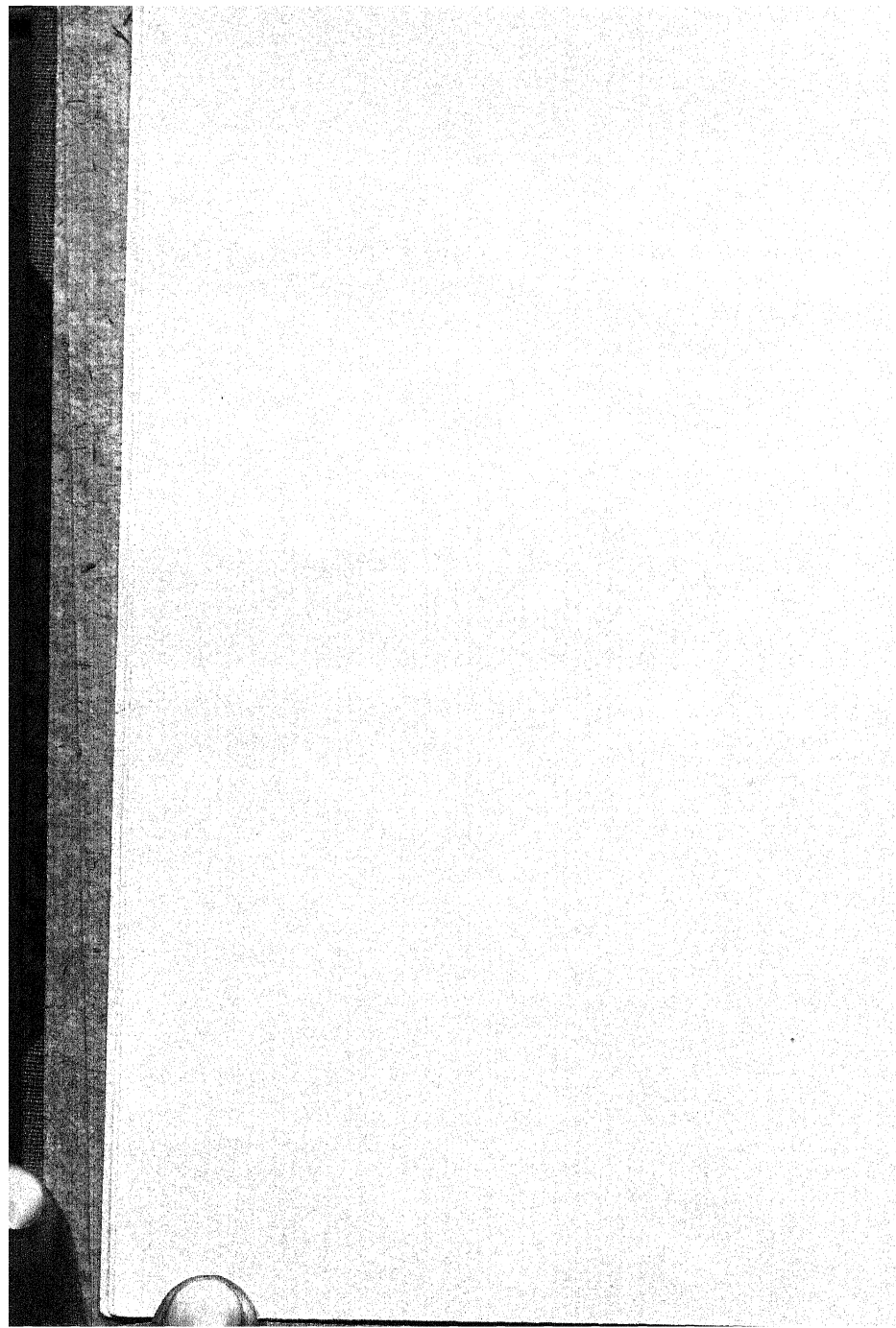


INTRODUCTION

"Yes, I know it is all very important; but what can *I* do about it?" And the average citizen is by no means always flippant as he makes this remark. He finds present-day international questions very numerous and extremely complicated. Quite often he sees in them no connection with his daily life. Moreover, even if he masters the essential information about one of them, he is not at all sure how much his hard earned facts will help him face the next international situation when it arises.

This booklet contains merely the first notes on a number of experiments conducted to find out whether groups of ordinary people in their approach to international questions cannot make more effective use of their own experience and interests. The first move was the organizing by about twenty interested people of a discussion on "What Makes up My Mind on International Questions?" A number of these people in turn repeated the experiment, enlisting the aid of industrial workers, college students, and members of various religious and community organizations. The following outlines are based on the reports of those discussions, and the illustrations included are for the most part taken from examples supplied in their course.

The methods employed in these outlines call for a kind of mental inventory in which many apparently trivial items are listed. But, if the things which people do and read and hear in their own communities affect what those people think about international affairs, it seems reasonable to assume that the recognition of those influences is a step toward their control. *The Inquiry* hopes that in the identification of some of these factors is at least the beginning to the answer of the citizen's question, "What can I do about it?"



TO THE LEADER

A Study of Attitudes, not of Subjects

In order to save prospective members of your group from disappointment, you will do well to make clear at the beginning that this set of outlines does not call for detailed study of any one international question. On the other hand, the mapping of areas of interest in such a discussion as No. II is a most helpful approach to the study of some specific international question. Such a study, carried on with frequent checks to note the sources of information and of opinions, affords one way of putting to immediate use some of the discoveries made in these discussions on *attitudes*.

Learning from Experience

It is assumed throughout this pamphlet that the process of widening our education about international questions is based on the same principles as that of learning anything else. As a general background for all the discussions, you will find useful the two outlines in Appendix II, pp. 85, 88: *Learning From Experience*, and *A Complete Educational Process*.

Professor Kilpatrick, in his "Foundations of Method," points out that in learning anything new we go through the following stages:

- a. Linking it with our own experience;
- b. Facing it as a problem;
- c. Relating it to wider facts and interests;
- d. Acting upon it with satisfaction.

One of the chief weaknesses of the many attempts at international education through speeches (spoken or written) is that they offer the hearers or readers little oppor-

tunity for the taking of the important fourth step. Emphasize to your group this necessity for action; and help them plan, at the end of the very first session, some small project. These first moves should not be too difficult, and should be of the type that can be completed within a few days. (For example, Nos. 2a, and 3, pp. 80, 81.) This early completion of the first undertakings will probably encourage the members to further effort and will also make their findings available for analysis in later discussions.

Organizing the Group

The most rewarding discussion usually takes place in a session of not less than an hour and a half, with not more than twenty people taking part. In deciding whom to include, remember that the whole course is built around the idea that back of the relations between nations are those between people. Try to include several persons of foreign birth, but with a variety of background and interests. For Discussion IV you will need the help of one or more additional people to serve as sources of information about the attitudes of the foreign-born in your community.

Planning the Discussion Hour¹

(For general reading see *Helpful Books*, p. 90)

As you read through each chapter in advance of the session, check the questions and illustrations that seem most likely to be useful. Do not plan to ask during the hour every question in the text; it is enough if the discussion advances through the main stages listed in the brief outline at the end of each chapter. Do not hurry good discussion for the sake of completing the outline.

¹ Additional copies of the three tests used in these discussions may be had for 50 cents a dozen sets, or 30 cents a half-dozen, from the Association Press, 347 Madison Avenue, New York, and the Womans Press, 600 Lexington Avenue, New York.

Division of Work

At the beginning of the first session have the group elect a secretary to keep a record for future reference. From time to time you may also wish to call upon the secretary or another person in the group to help summarize the discussion. An occasional call of this kind serves to remind the group that you are merely acting as their representative.

Avoid Emotional Explosions

When you are examining situations deeply charged with feeling, carry on the discussion in the third person. Ask "What has happened to someone you know?" rather than "What has happened to you?". If, in spite of your precautions, members fall into contentious arguments, ask "Why do some people think. . . ?" and introduce an opinion on the other side. In doing this be sure to make it clear that the opinion introduced is not your own.

How to Summarize

As you listen, keep mental notes of the discussion in terms of differences in *fact* and in *philosophy*; and of possible grounds for agreement. The moment you begin to hear the same ideas repeated, begin your summary. Once the main issue seems clear, ask "Is the question we are facing this . . . ?" Remember that the summary may recognize *agreement* or *difference*.

Don't Talk Too Much

Remember that the most important part of your task is to get expression from the group of the widest possible variety of opinion on the situation under discussion. You should not hesitate to call attention to phases of a question which would otherwise be overlooked; but if you speak after every other person you limit the opportunities of

members to get the benefit which comes from taking part. Above all, never argue with a speaker about a statement you do not like. Your job is to listen, to summarize what you have heard, and to invite the group to modify your summary.¹

Of the people who have taken part in the preliminary discussions from which this booklet has been compiled, many have expressed their need for suggestions to help them in further experimentation. Will you join in this coöperative study by sending us an account of what happens in your group? Please include interesting examples of attitudes different from those quoted in this booklet, instances of how people have changed their attitudes; and detailed descriptions of projects undertaken, with reports of failures as well as successes in carrying them out. Send reports to

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¹For a more adequate treatment of the leader's part, *see* "Creative Discussion," published by The Inquiry, 129 E. 52nd Street, New York, N. Y. (Price, 35 cents.)

DISCUSSION I

Where Do We Get the Pictures in Our Heads?

[For the sake of clearness, the text throughout the discussions is addressed to the leader. Each member of the group, however, should be provided with a copy of this booklet, in order that each chapter may be read in advance. For additional copies of the tests used, see footnote, page 8.]

There is an old proverb which cautions us against mentioning the word "rope" to the family of a man who has been hanged. Each of us who, at one time or another, has opened his mouth only to "put his foot in it" knows all too well the power of a single word in the wrong place to stir up people's feelings by recalling unpleasant memories, and to create all sorts of obstacles to action which are as real as they are unexpected. The word in itself may be perfectly harmless; "rope" might be an excellent word to mention to a member of a successful tug-of-war team, or to a man who has just completed a profitable deal in jute. Everything depends upon what the word recalls in the mind of the person who hears it.

In this series of discussions your group are trying to find out, by comparing their own experiences, where these "pictures in our heads" come from and how they tend to affect thought and action in one particular area—that of international relations. In order that it may be clearly understood just what is meant by these "pictures," it may be well to examine several which have been described by members of other groups. Here are two which offer interesting contrasts:

(1)

When the Prince of Wales is mentioned, there flashes into my mind a picture of a young man sitting on the ground, very undignified and with a blank expression on his face. He is

dressed in a riding suit, and has a whip in his hand. This picture was taken right after a rather gentle horse had thrown him. Another picture that I connect with the Prince of Wales is one in which he is talking to some ladies, and has on a sloppy hat and unpressed pants. He is standing very awkwardly. These two pictures, and the fact that he has had so many love affairs and is not married, have caused me to have a feeling of contempt for him.

(2)

In my childhood the Prince of Wales meant only the person who succeeded the King of England to the throne. As my experiences were enlarged I began to picture him in person as a bashful young man who did not call for sympathy, but was rather ridiculous or funny. Now when I think of him I picture an immaculately dressed fellow, good-natured, comparatively shy, and above all good-humored. The newspapers have probably influenced me in my associations in thinking of a young man who isn't getting married every time it is hoped he will, and in my picturing of a young man flying through the air after being unseated by his horse.

From what sources did these two people get their pictures?

To what degree would these pictures tend to color other news which these two persons might read about the Prince?

To what extent would these pictures be likely to affect the opinions of these persons about a speech made by the Prince—for example, one made by him before the British-American Club on the subject of friendly relations between Great Britain and the United States?

Here are two more instances for comparison:

(1)

During the World War and afterwards many vivid stories were published about the cruel treatment of the Armenians by the Turks. The Turks would make Armenian children walk miles barefoot in the snow, whipping them as they went. If the Armenians accepted the religion of the Turks, they would be released; but if not, they were tortured. Every time some

one mentions the name "Turk" these pictures are recalled to mind.

(2)

Armenian has only one effect on my mind. It always makes me think of beggars. The only time I ever hear about Armenians is when there is some drive to collect money or provisions for them. In reality they are no worse than many other people. But nevertheless the thought of them is not pleasant.

Where did these pictures come from?

How would they tend to affect the different degrees of enthusiasm with which the two people who described them might undertake to organize a local committee for the Near East Relief?

How far would the dislike of the Turks indicated in the example just cited be likely to affect the opinion of the person who told of his feeling on such a question as to whether the United States should accept the new Turkish laws limiting the rights of foreigners in Turkey?

The purpose of our examining these attitudes, or tendencies to action, is to help us decide which of those we find within the group are likely to lead to better international relations; and which, when held by many people, are likely to cause trouble. If the series of discussions is to be successful, it ought to lead to projects for strengthening those attitudes which the group think make for peace; and for transforming as far as possible those which make for misunderstanding and war.

A convenient device for getting out into the open the pictures within the group is the word test below. The marking of the papers and the show of hands called for from time to time give shy members an easy way of taking part from the very beginning of the hour. The test looks like a game and should be carried out as far as possible in the spirit of one.

TEST I

(ADAPTED FROM TESTS IN GOODWIN B. WATSON'S "THE MEASUREMENT OF FAIR-MINDEDNESS"—See HELPFUL BOOKS)

Directions: A. Read through the words and phrases listed below. Consider each one not more than five seconds. If it calls up a disagreeable association, cross it out. You may cross out many or few words. Work as rapidly as you can, but be sure you cross out every word which is more annoying than pleasing, more antagonizing than appealing, more distasteful than attractive.

- | | |
|-------------------------------|--------------------------------------|
| 1. Nordic | 26. Chinese |
| 2. Disarmament | 27. Reserve Officers' Training Corps |
| 3. Jew | 28. Quaker |
| 4. Prince of Wales | 29. West Point |
| 5. Immigrant | 30. Radical |
| 6. Protestant | 31. Non-resistance |
| 7. Pole | 32. Independence of Phillipines |
| 8. World Court | 33. Treaty of Versailles |
| 9. Ku Klux Klan | 34. War Veterans |
| 10. My Country Right or Wrong | 35. National Security League |
| 11. Roman Catholic | 36. Protective Tariff |
| 12. 100 per cent. American | 37. Turk |
| 13. Mohammedan | 38. Armenian |
| 14. Socialist | 39. Slav |
| 15. Nationalism | 40. Mexican |
| 16. Propaganda | 41. Fascisti |
| 17. America First | 42. Russian |
| 18. American Legion | 43. French |
| 19. Made in Germany | 44. Italian |
| 20. Pacifist | 45. Greek Catholic |
| 21. Monroe Doctrine | 46. Irish |
| 22. Defense Day | 47. Mussolini |
| 23. Foreigner | 48. Preparedness |
| 24. League of Nations | 49. German |
| 25. Japanese | 50. Patriot |

B. Now read through the list again, placing a cross opposite each word which calls up a pleasant association.

Materials Required: One copy of the test and a pencil for each member of the group; and a blackboard. It will save time in scoring the results of the test if in advance of the session the words are copied on the blackboard.

Distribution of Test: Hand a copy of the test to each member immediately before it is to be marked. Read aloud the instructions at the top of the page. Be sure that each person understands what is to be done. Have the group work quickly.

After the marking, ask some member to select one word; and find out by a show of hands how many members crossed it out as "unpleasant;" and how many marked it "pleasant." (Some, to whom the word was "neutral," will not have marked it at all.) After you have taken the vote ask for a volunteer to describe a picture which the word called up. If the members are hesitant or uncertain as to how to express themselves, illustrations such as those about the Prince of Wales and the Armenians, quoted above, may be helpful. It is necessary, however, to guard against letting examples from this booklet take too prominent a place. Illustrations quoted may be helpful for comparison and to round out the necessarily limited experience of a small group; but the purpose of these discussions is to help the members to examine *their own* experiences. To this end it is useful to draw out incidents which show influences different from those described in illustrations read to the group.

Encourage the telling of everyday happenings which have been responsible for the creation of likes and dislikes. People often find out through an exchange of similar experiences that they have become biased against a whole nation because of a single person with offensive habits. For example:

When the word "foreigner" is mentioned, I think of limburger cheese. In grade school, an Italian girl of respectable

family sat opposite me. During the school hours she was continually eating limburg cheese, keeping a great smelly piece in her desk. I was talking about it to some friends. They laughed and sneered—"Oh, well, she's a foreigner."

As one incident calls out another, members come to see that other people, too, are affected deeply by small happenings. On the other hand, two members may note that through different ordinary experiences they come to quite different attitudes toward the same nationality. It is this realization of the frequently casual way in which we have come by our mental pictures that the first steps are taken toward overhauling our way of looking at other peoples. It will probably turn out that some one in the group, because of a happy personal experience, has a favorable reaction toward a group generally disliked. This may set the group thinking about possible contacts they can make in the hope of securing the same results. Here, then, almost at the outset, we have a situation for a possible experiment between sessions: the deliberate search for pleasant contacts with members of a group in the community that is generally disliked.

A question to be asked after each description is: *Where did the picture come from?* The group will be able to understand the experience of any member only if this information is given concretely. Ask "Just what happened?" "What was the name of the book?" "What newspaper?" "Did the picture come from a headline, the rotogravure section, an editorial, a cartoon, a comic strip?" (The secretary of the group should keep full notes of this information for use in later sessions.)

If you cannot call for a vote on all the words in the list you will save time and kindle interest by letting members call out the words on which they would especially like to have a vote taken. It is well to get discussion on the words one at a time; or, at the most, on a small group of related words.

The vote on a single word is not necessarily significant. If, however, three or more words in the same area of thought show the same general bias, the result may fairly be said to reveal the temper of the group in that area. This kind of comparison is invaluable for locating likes and dislikes which will later have to be taken into account in considering the kinds of experiments in changing attitudes which can profitably be undertaken.

One group went about this comparison in the following manner: The vote on "foreigner," in a group of twenty-three, showed five "unpleasant" reactions and five "pleasant." Since the discussion was being held in a town where there were many foreign-born people, the members were naturally interested to know what the vote would be on the Jews and on the Poles, who were very numerous in the city. To this list they added "Slav" for comparison with "Pole"; and "immigrant" to check with "foreigner." Since nearly all Poles are of the Roman Catholic faith, they added "Roman Catholic" to their growing list. Finally, noticing that all of these words were associated with people living in their home town, they added "Mexican" to get a sample vote on one important type of immigrant of whom they had seen little at first hand.

Their score on the blackboard looked like this:

Word	Unpleasant	Pleasant
Foreigner	5	5
Immigrant	1	7
Jew	4	11
Pole	5	5
Roman Catholic	5	5
Slav	5	2
Mexican	14	1

The first thing they noticed was that, with the exception of "Mexican," all the words revealed a pretty high degree of open-mindedness. Just to see if all words might

not show the same tendency, the leader called for a show of hands to indicate the "unpleasant" reactions to "Bolshevik." All 23 hands went up! Similarly, at the mention of the word "Turk," 17 hands went up; and, at "Mohammedan," 16.

A question as to why 7 of the group had a "pleasant" reaction to the word "immigrant" brought out the fact that a majority of the 23 were taking a course on "Immigrant Backgrounds," which was very popular. In this course special attention was being paid to the Jews and to the Poles. Following this clue a bit further, the leader learned that the study of the Jewish background had been made so interesting that it was the most popular section of the whole course. That accounted for the 11 "pleasant" votes on the word "Jew." It was interesting to note that "Roman Catholic" was apparently associated closely with "Pole," getting the same number of votes. As for "Mexican," a number of the group explained that they had not studied anything about Mexicans in their course; and never having seen any of them, had merely recorded the impressions they had picked up at the movies.

Useful comparisons may be made by grouping the words on the list around any idea — political, religious, economic — which may be involved in international relations. Any scheme is useful which serves to set forth the experience of the members in a fresh light. You will find it helpful to jot down in advance of the session combinations which are likely to offer interesting comparisons. For example:

Words revealing political sympathies:

Bolshevik, Fascisti, Socialist, Mussolini.

Words revealing attitudes toward world-organization:

World Court, League of Nations, America First,
My Country Right or Wrong, Nationalism.

Words touching on religious attitudes:

Roman Catholic, Greek Catholic, Slav, Italian, Irish. The vote on these words often shows how, through the word "Catholic," feeling held about Roman Catholics is transferred to Greek Catholics and thence to Slavs in general. In the same way, the vote on "Italian" and "Irish" may reveal how attitudes toward Roman Catholics are often transferred to nationalities of that faith, as in the following example:

There were in our valley four families of Irish Catholics, with many children. They frequently held Sunday celebrations misunderstood by all the neighbors, and sometimes got into the toils of the law in the local justice court, where plenty of spectators spread the news. The uniformity of attitude toward those families on the part of the adults in the community left an indelible impression on me. The families were Irish and they were Catholics. It was but natural that to these differences—the Irish blood and the Catholic teachings—all the nonconformities in conduct should be ascribed. The result was that in the minds of all of us there were erected prejudices of no mean stability against the Irish and the Catholics, which found their highest form against the Irish Catholics.

By this time a number of sources of opinion have been brought out. By way of summary a vote may be taken to find out which of these sources the group consider most important in shaping attitudes. The results may be conveniently set down in this fashion:

Source	Votes
Newspapers	6
Acquaintanceship with foreigners	6
Parents' Attitudes	4
History Textbooks	5
Sermons	2
Moving Pictures	4
Etc., etc.	

Examine more carefully any one of these sources. (The following questions and illustrations apply to the newspaper.)

What daily paper do you read regularly?

What is its general attitude toward other countries and peoples?

Which features of the paper (such as headlines, editorials, rotogravure sections, cartoons) seem to do most in building your attitudes?

How do they do it?

How then is an opinion, a habit of thinking, built? Just as any other learning takes place. We have the laws of readiness, exercise, and effect. "Practice with satisfaction" is perhaps our simplest and most inclusive rule. Whatever we do with satisfaction we tend to do again. We have begun to build a habit of so doing. With this must go also its negative, that when we respond with continued annoyance we build an aversion to such responding. . . .

Suppose that a business man reads that a bill has been proposed in Congress which affects his interest. The headlines first call attention to the danger. Parenthetically, this man takes a paper which supports his interests—no other one gives him satisfaction. To sell itself, this paper acts as a watchdog for its group, hence the headlines. Seeing the headlines he decides—naturally enough—that the bill is a bad one, and one or two reasons why come to mind. He glances at the details and turns to the editorial page. Here he feels his acumen justified. It is a bad bill and for the very reasons he has already considered. By this his opinion is strengthened through repetition, further practice with satisfaction, and he has the added satisfaction that he "saw it himself." He tells his wife so, adding that the editor is a very sensible man. He is now strengthened in his opinion along three lines, that the bill is a bad bill, that he is himself discerning in such matters, and that his paper is a good one. At the station a friend asks, "Have you seen the paper?" "Yes," he replies, "It is pretty bad, we'll have to fight it." "I am glad you think so," rejoins the friend, "I told my wife so, but I wanted your opinion. My brother-in-law, who is visiting us, took the other side, but

I told him he was wrong." Again it is practice with satisfaction. The further repetition strengthens yet further his opinion; the flattering privilege of setting straight his friend adds its quota of satisfaction. And on thinking it over, he is less inclined to accept the invitation to meet the visiting brother-in-law: "These fellows from out West are curious, you can't count on them." Friends are chosen on the same basis of practice with satisfaction. This business man seems to let his business interest determine all his satisfactions. On the way to the city, other friends reinforce his opinion and he theirs. Each is further confirmed in the wisdom and reliability of his friends, already of course so chosen long beforehand. At the office the partners, too, mutually support each other, and at lunch time all the club is talking the same way. The afternoon papers, that is, the ones he reads, are more pronounced still. The next morning his own paper is ready with a program of attack. Opinion in this group is already crystallized.—"Education and Public Opinion," William Heard Kilpatrick. (*Teachers College Record*, November, 1923.)

What percentage of its space does your newspaper give to international news? (The average for papers of large circulation is about 15%.)

How far are you responsible for what your newspapers publish, e.g., through the kind of paper you buy; through the regularity with which you buy it; through the letters you write (or do not write) to the editor?

What can you do to help those newspapers that would like to improve their standards?

In the case of international news, as I think any newspaper in New York would agree, to print news as it now is printed is giving the public more than it wants. . . . Every day I feel more and more how small the minority is that cares a great deal about these things. . . . It is on the day of a prize fight, and not on the day of an important debate in the Senate, that the circulation goes up.

As it is now, the newspaper is judged by the same ethical standards as the school and the church; and yet the newspaper has to live from day to day. Now if a man goes to Europe for three months he stops buying his paper. While he is buying

it he regards a rise in price from two cents to three cents as outrageous.

. . . . I think the fundamental reform required is that the income from the paper should come from the readers and that there should be an assured income for a period of time.—Walter Lippmann, editor of *The World*, in a discussion on the influence of the press in the formation of attitudes on international affairs.

This discussion on the newspaper can usefully be extended if desired into a study-project to be carried out before the next meeting. Ask each member to examine during the week the headlines, articles, editorials, etc., of the papers he reads, to find out what kinds of influence are being wielded by the press in the community.

Before the close of the session give the members a chance, by means of questions like the following, to comment on the value of the discussion which has taken place.

1. What has been the relative frequency of "pleasant" and "unpleasant" associations as brought out in this discussion? How does this correspond with your everyday experience?
2. To what degree did the *intensity* of your experience cause these pictures to come back? How far is *repetition* of the same influence responsible?
3. In what way does your mental picture of the national group which figured most prominently in the preceding discussion differ from:
 - (a) What you say is your attitude toward the group concerned?
 - (b) The way you think you feel toward that group?
 - (c) Your behavior toward that group?
4. What attitudes bearing on your thinking about international questions have been brought out which you would like to change? What experiments promising help in your revision of those attitudes seem most worth undertaking between now and the end of this series of discussions? (For suggestions, see page 80.)

STEPS IN DISCUSSION I

1. Explain very briefly the purpose of Test I.
2. Have the group mark the Test.
3. Summarize the vote.
4. Bring out in discussion mental pictures called up by words chosen by the members. Ask, "What is the picture?" "Where did it come from?"
5. Continue the analysis by comparing reactions to different words in the same area of thought.
6. Find out by a show of hands the relative importance assigned by members to sources of attitudes discovered.
7. Examine in detail one of the sources considered important.
8. Choose a simple project which promises aid in desired revision of attitudes.

DISCUSSION II

Some Legacies from the War

[Some groups, especially those with considerable experience in the type of analysis undertaken in Discussion I, may feel that enough time has been spent in the general survey of attitudes undertaken in the first hour; and they may want to move at once to the study of situations which they are facing. It is suggested that these groups proceed directly to Discussion III, omitting in it the introductory paragraphs which refer to Discussion II.]

In a recent discussion a young woman said that whenever she heard the phrase "international relations" she invariably thought of (1) America's entry into the Great War, (2) Woodrow Wilson, (3) the League of Nations. In other words, she was in the habit of connecting problems of current relationships with international events which she remembered vividly. It is probable that in your first discussion you detected more than once strong surges of feeling which had their rise in events connected in one way or another with the World War. Since the purpose of this whole series is to examine *all* the sources of attitudes—emotional origins as well as others—it may be interesting to study for an hour the degree to which feelings connected with the war and its aftermath still influence the opinions of members today.¹

In the first discussion you were enabled to find, by noting the words on which the group nearly all voted the same way, areas in which opinion tended to be pretty well standardized; likewise, where the votes were almost evenly divided, you surveyed roughly areas of disagreement. But one mental picture may have been based on a headline in yesterday's newspaper which aroused merely a faint distaste; another may have recalled an intensely disagree-

¹ See Martin's "Behavior of Crowds" in list of Helpful Books

able experience. Both, however, were recorded with one vote each as if they were of the same importance. Obviously they are not.

The aim of this second discussion is to help the group study their experiences in the same general fashion as in the preceding hour but with more careful consideration of the *degree of intensity* with which they hold some of their attitudes. For this reason the following test is built up in one area, highly charged with emotion. All of the statements refer, directly or indirectly, to war or to the means of its prevention. The comparison of experience lying back of the votes recorded should result in bringing some of the members' attitudes out into the open where they can be examined.

At the end of the first period the group listed a number of attitudes which they wished to change. It will be interesting to note how far that desire remains when they re-study any one of those attitudes in relation to a definite problem, or to some course of action proposed for themselves or for some larger group in which they have an interest. For example, one group, recording its reactions to the phrase "Reserve Officers' Training Corps," voted 12 "unpleasant" to 7 "pleasant" (20 not voting). One might easily have caught the impression that a majority of these people wanted to see all the Training Corps abolished at once, or that they were almost entirely open-minded on the subject. But when in the following session they were asked to vote on "The Reserve Officers' Training Corps in our college should be abolished at once" the tally showed a vote of 32 to 7 against the statement. In general, you will probably find that attitudes seem much more idealistic if they are examined, as in Discussion I, apart from a particular situation in which the group feel they have some responsibility.

As a device to measure more accurately some of the at-

itudes held within the group, this time in relationship to judgments which are constantly being made in matters relating to war and to the methods for its prevention, you may find useful the test on the following page.

TEST II

(ADAPTED FROM TESTS IN GOODWIN B. WATSON'S "THE MEASUREMENT OF FAIR-MINDEDNESS"—See HELPFUL BOOKS)

Directions: Please indicate your opinion about each of the statements below by placing parentheses around the letter or letters in the margin which express your judgment. The following abbreviations have been used:

$T = T_{\text{True}}$

F == False

PT = Probably True

PF = Probably False

D = Doubtful

Please record your opinion therefore as follows:

(T) PT D PF F If you feel the statement is utterly and unqualifiedly true, so that no one who had a fairly good understanding of the subject could sincerely and honestly believe it false.

T (PT) D PF F If you feel that it is probably true or true in a large degree.

T PT (D) PF F If you feel that it is quite undecided—
an open question; or one upon which
you are not ready to express an opinion.

T PT D (PF) F If you feel that it is probably false or false in large degree.

T PT D PF (F) If you feel the statement is utterly and unqualifiedly false, so that no one who had a fairly good understanding of the subject could sincerely and honestly believe it true.

TEST BEGINS HERE

T	PT	D	PF	F	1. Flag drill should be included in the program of every elementary school in the United States.
---	----	---	----	---	--

T PT D PF F 2. There is no loyalty higher than pa-
triotism.

- | | | | | | |
|---|----|---|----|---|---|
| T | PT | D | PF | F | 3. The United States is showing a finer spirit than Japan in the relations between the two countries. |
| T | PT | D | PF | F | 4. Textbooks in history and civics for public schools should be prepared under the supervision of patriotic societies. |
| T | PT | D | PF | F | 5. The Government should imprison conscientious objectors in time of war. |
| T | PT | D | PF | F | 6. The United States should announce that she as a neutral will in the future neither sell munitions to nor extend credit to any nation which declares war in violation of the Treaty of Locarno. |
| T | PT | D | PF | F | 7. Moving pictures showing military drill and naval manoeuvres are desirable to encourage patriotism. |
| T | PT | D | PF | F | 8. The United States should join the League of Nations. |
| T | PT | D | PF | F | 9. Boys who have the opportunity should enlist in the Citizens' Training Camps. |
| T | PT | D | PF | F | 10. The American spirit is willing to go further in international coöperation than that of any other country in the world. |
| T | PT | D | PF | F | 11. Children should be taught that war is wrong—even those wars in which our country has taken part. |
| T | PT | D | PF | F | 12. Active service in the army tends to have a good effect on the character of a young man. |
| T | PT | D | PF | F | 13. A good citizen may criticize the actions of his government in international relations. |

- | | | | | | |
|---|----|---|----|---|--|
| T | PT | D | PF | F | 14. The best way to provoke war is to have a large army and navy. |
| T | PT | D | PF | F | 15. Courses in citizenship to immigrants should teach that America is the best country in the world. |
| T | PT | D | PF | F | 16. The finest type of patriot is the soldier. |
| T | PT | D | PF | F | 17. During the last war, the Germans used more inhuman methods of fighting than did the French. |
| T | PT | D | PF | F | 18. The right of free speech does not include the right openly to advocate pacifism. |
| T | PT | D | PF | F | 19. Parents should not give their children toy weapons as playthings. |
| T | PT | D | PF | F | 20. The Reserve Officers' Training Corps in our colleges should be discontinued at once. |
| T | PT | D | PF | F | 21. One should not subscribe to a newspaper which regularly represents Japan as getting ready to fight the United States. |
| T | PT | D | PF | F | 22. A good citizen may refuse to support a war by his government. |
| T | PT | D | PF | F | 23. The United States should have the largest military air fleet in the world. |
| T | PT | D | PF | F | 24. Hostility in America between religious groups, such as Protestants and Catholics, breeds war by creating political antagonism between America and other countries. |

Procedure

Have at hand a copy of the test and a pencil for each person. Be ready to mark the score on the blackboard as follows:

	T	PT	D	PF	F	
1.	5	2	6	2	1	
2.	8	4	3	1	0	
3.	4	4	0	2	6	
4.	1	2	8	3	2	etc.

(Have the secretary keep a copy of the score as well as of the chief comments made by the group.)

Again you will be faced with the necessity of saving time in summarizing the score. It is very desirable to secure the votes (by a show of hands as in the preceding session) on at least the first and last columns (T and F) of all the statements. If you do this you will need to take the votes for the other three columns only on those statements where the balance in the extreme columns shows a wide division of opinion. (You will save time by having one person count the votes while another tabulates them on the blackboard.)

If you have not time to summarize even the extreme votes on all the statements, begin with several selected by the group and afterward take those which are most closely related. (See suggested groupings below.)

Analysis of the Test

The following general comments about the score should be noted:

- (1) Votes in the extreme columns (T and F) are likely to indicate the presence of much more feeling than votes under "Probably True" or "Probably False" (PT and PF).

- (2) The liveliest discussion will tend to come out of a consideration of statements where the vote in the extreme columns is pretty well balanced; and from the people who have voted (T) or (F). A one-sided vote, indicating like-mindedness on the point, is not likely to yield useful discussion unless the minority is eager and well-informed.

If you wish to draw out the experience behind a one-sided vote, you should ask how some other people of different views would probably vote on the same question, and what types of experience would have influenced them. In doing this, it is most important for you to make clear that the attitudes you describe are not your own. (See page 9.)

Some Possible Groupings

Since your whole purpose is to have your group look at their attitudes from as many angles as is possible, it is well to make your comparisons on the basis of the actual interests revealed in the preceding discussion. Several leaders have found the following groupings useful (note that these do not necessarily bring out the major problems involved in the statements):

- (a) Size and kind of military forces desirable:
Statements 9, 14, 20, 23.
- (b) Economic pressure in its relationship to war:
Statements 6, 21.
- (c) The relationship of the individual to his government:
Statements 5, 13, 16, 18, 22.
- (d) Problems in world coöperation:
Statements 2, 3, 8, 10.

(e) Education and the growth of attitudes toward war:

Statements 1, 4, 7, 11.

You may find it useful to try entirely different combinations. If you are following a thread of real interest to members, do not be afraid to compare statements which logically do not fall into the same group. When you have worked out one vein, and started with a new statement, feel free to refer again and again to others already examined. Remember that the whole test is merely a device to record opinion as a first step toward reaching understanding through comparisons of how that opinion was formed. Use it only to the degree to which it really serves your purpose.

The usefulness of this hour depends upon whether the group can make the discussion of the statements in the test a sharing of experience and not a series of arguments. Begin by calling on those who voted (P) or (F) to a particular statement. Be persistent in breaking through vague, woolly, general statements, which often serve only to hide instead of to reveal what people mean. Do not ask members *why* they voted as they did. Ask them rather *what experience* of their own or of their friends has led them to think as they do. If what has happened is not clear, encourage the group to ask for further information until the point is perfectly plain. Participants in a discussion do not always express exactly what they mean. Where you think that kind of confusion is creeping in, try, perhaps by means of a question, to help the speaker define his meaning more accurately.

The first step in discussion is to find out what experience and thinking lie back of an attitude strongly held. Here is one illustration:

At a recent student conference the subject of the Reserve

Officers' Training Corps was introduced. A student spoke against it. He said:

"The R. O. T. C. makes a false appeal to you. When the boys come down the avenue you are carried away by the swing of their marching, their new uniforms, and the music of the band. You forget that on the field those uniforms will be caked with mud, and that the band will be busy carrying off in stretchers men who have been shot."

In the gallery a mild-looking little old woman in black with a hymn book under her arm, stirred uneasily. When the speaker sat down, the old lady burst out to her neighbor:

"It's a good thing we don't need to depend on fellows like that when the Germans are about to come after us women."

After the meeting was over the old lady apologized for her outburst:

"I just couldn't help it," she said. "My father was a captain in the Union Army, and a Presbyterian minister for many years afterward. I know he was every bit as good as the young man who spoke against the R. O. T. C. Why, his men in the regiment all loved him. But I'm sorry I spoke as I did. The reason was, I suppose, that I have been thinking so much about my father in the last few days. It happens that we have just moved after living many years in the same house. One of the things I had to do the other day was to go through some old trunks. In one of them was my father's uniform and sword. When I heard that young man speak tonight I felt that it was an insult to my father's memory."

After the history of the attitude has been told, preferably with the same care for details of time and place that would be used in reporting the story for a newspaper, the next step is to note briefly the factors which helped shape the attitude. In the instance just cited, there need to be considered, quite apart from what the student said, the following influences:

- (a) The woman's love for her father, and his consequent influence upon her thinking;

- (b) The prestige of his position as a successful officer;
- (c) Her association of her father's position in the army with his later position in the Church;
- (d) The influence of the chivalrous legends which have grown up around the blue uniform of the Civil War;
- (e) The influence of atrocity stories told during the World War.

In her few sentences, the woman thus indicated the influence of her father, of social prestige, of the church, of historical legends, and of propaganda. If the person who described the incident above had been able to throw similar sidelights on the experience back of the student's remarks, the list of factors might have been much longer. It may interest the group to suggest what some of these additional ones probably were.

Avoid a mere listing of influences. Admit them only after you have seen them in action in incidents described by the group. But, after you have drawn out the experiences of members, keep the catalogue of factors as definite as possible. Keep the same type of grouping as in Discussion I. (Newspapers, acquaintanceship with foreigners, parents' attitudes, history textbooks, sermons, moving pictures, etc.) As you build this revised and elaborated list you will have an opportunity to note the changes in thinking which have been taking place in the minds of members since the first discussion.

The histories of attitudes in your group will, of course, be different in some measure from those in any other. The following ten illustrations, selected from reports of twenty-five discussions, should help you find out to what degree the experiences of others show the same kinds of influences at work.

(1)

For imprisonment of conscientious objectors: A brother's stories.

It was during the late war that my opinion in regard to the conscientious objector was formed. My brother, who had been an officer, helped confirm this opinion by the stories which he told concerning them. The objector was a detriment to the army. He was there merely "to save his skin." As far as doing anything else, he refused. He would sit around the camp all day reading some "trashy" magazine. The one thing that interested him was food. Many of the other soldiers changed their attitude toward the army after seeing the easy life which the conscientious objector led. If the conscientious objector was imprisoned he would be removed from the group and could not influence others by his actions to believe his creed.

(2)

Against imprisonment of conscientious objectors: Acquaintance with Amish farmers.

I do not think that the government should imprison conscientious objectors in time of war. . . . Not far from my home is a large settlement of Amish farmers. They have led peaceful, quiet lives for years. They are greatly respected by others not of their faith, for their thrift and honesty. They were peaceful, law-abiding citizens. My father often said that if all persons lived as good lives as the Amish there would be no need for courts. When the war came, these people saved and bought Government bonds, went on quietly about their business, but the young men did not enlist, for they considered all war wrong. But the people refused to let them alone. They called this peaceful, loyal people "yellow," "slackers," and other names not so mild. Many of the young men were forced by the draft to enter the army. They were taken to training camp, but refused to drill. They were punished and thrown into prison. Many of the older men, who rebelled against such treatment, were also imprisoned. They stopped buying bonds or helping in any way. They became bitter against a government which would not respect their religious and moral rights. They have drawn more into themselves and refuse to support any public measure.

(3)

Cruelty of the Germans: Atrocity stories.

When the war first broke out in Europe, I was but a small child in the grade school. My home was a block from the Post Office, so I was allowed to go after the evening mail. It seemed as if all I heard, from all sides, was Germany, Germany, Germany. Later, after I was older, I used to read of German brutalities. One article that I read always filled me with horror. It told about how the German soldiers took an innocent baby in its crib, and made it a trap to entice to their death the American soldiers or any others who happened that way. They charged the cradle with electricity so that anyone who touched the cradle was instantly killed.

(4)

League of Nations: Admiration for Wilson.

I have been brought up in a family of Democrats. My parents were both very much in favor of Woodrow Wilson and all that he did. I assimilated all this Democratic color and grew to look upon Woodrow Wilson as a sort of demigod whose actions were always perfect and unquestionable. I had the impression that his going to Europe to establish the League of Nations was an act of divine inspiration, and that the League of Nations would solve all difficulties. I looked upon it as a sure cure for war and all international troubles. So firmly was this idea rooted in my mind that even today when I read or hear anything about the League of Nations I still feel it to be a thing of divine origin. Mention of the League also brings to my mind Woodrow Wilson, who will always be to my mind the ideal president, no matter what I may hear to the contrary.

(5)

League of Nations: Study of Monroe Doctrine.

After studying the Monroe Doctrine I realized that I was justified in opposing the League. Had not the Monroe Doctrine been the basis, the foundation, of our foreign policy? Why, then, should we disregard the Monroe Doctrine and begin to meddle in European affairs?

(6)

Reserve Officers' Training Corps: Parents and the D. A. R.

I think perhaps my attitude on this question of the R. O. T. C. has been influenced in a large measure by the regard of my family for soldiers and officers.

I am a member of the D. A. R. and have always had a great respect and admiration for soldiers. They typify to me courage, honor, and duty.

(7)

Pacifism: A friend and the Sermon on the Mount.

I never heard of a pacifist until the time of the Great War. I was in college at that time and was swept along in the current of the headlines in *The Times*. Pacifists were to me creatures who should be silenced, no matter how, as they hindered the Cause of Righteousness.

One day a friend of mine put a Bible in my hands, sat down herself with smiling calm, and bade me read aloud to her the entire Sermon on the Mount, from beginning to end—Matthew 5, 6, 7.—I got the idea—That happened in the winter of 1917-18 (at any rate, while our own men were in France—I am never sure of dates).

From the time of that reading, I was, naturally, like a person roasting before a grill—an ancient sort of martyrdom.

I invested in Liberty Bonds—God-blessed the boys I knew who were across—and returned at intervals to the Pacifist document (The Sermon on the Mount). I lived in a divided state of mind, which was torment.

The slogan "This is a war to end war" was what kept me "patriotic." After the war the Sermon could be lived.

Then came the Fourteen Points, and jubilation in my soul.

Then Fiume—then Corfu—

Then I pretty nearly stopped reading the papers, concentrated on the Sermon, meditated, prayed—and now I am a Pacifist myself.

(8)

Gas in warfare: A friend's experience.

I feel strongly against the use of gas in warfare because I

have a friend who was gassed while fighting in the World War. He cannot move about any faster than a walk without becoming short of breath. He cannot do a man's work and the doctors tell him that his health will never improve.

(9)

Against war: Repetition of the Ten Commandments.

It is the custom in the Sunday School which I have attended for many years, to repeat the Ten Commandments every Sunday. I gained my first impression that war was wrong from the Commandment which says, "Thou shalt not kill." Since this is one of the laws of the Lord, should we disregard it?

(10)

Against disarmament: Admiration for the fleet.

When the question of disarmament arose, I felt strongly against it. Why, hadn't we built mighty warships? These ships which cost millions to build would be destroyed in a short time. Every time I passed the hundreds of vessels lying in the Hudson River north of Haverstraw I thought that it was a crime that they would never be finished. The only way they could be of any use would be as targets.

(Number 10 is an interesting example of an attitude built at least partly on mistaken observation. The ships referred to were not war vessels at all, but cargo steamers awaiting disposal by the Shipping Board.)

Among your questions to summarize the discussion, you may find room for some of the following:

1. What kinds of experience connected with the war seem to have influenced you most?
 - (a) Which of your attitudes developed during the war have shown the strongest tendency to persist?
 - (b) How has the success of what you or some friend did in connection with the war affected the way you feel about it?
 - (c) How far has an unpleasant experience with one person tended to make you oppose action advocated by

that person or by an organization of which he is a member?

- (d) How far have you been guided in your thinking by the writing or speeches of a person whom you greatly admire?
- 2. How many of you have changed your minds since the war about one or more of the statements in Test II?
 - (a) Since 1917 on what international issues have you held opinions different from those held by your family and associates? On which questions have you regularly differed with your newspaper?
 - (b) To what degree have your own convictions changed with the general swing of public opinion: e. g., Did you change your opinion about the United States joining the League after the election of Harding?
- 3. To what extent have changes of attitudes in the group come about through influences readily controlled, e. g., by the type of newspaper read?
- 4. Number in order of increasing intensity the attitudes brought out by this discussion which the group think need revision.
- 5. At the end of Discussion I, the group outlined one or more experiments to be undertaken immediately. In the light of what has been learned in the session just completed, what additions to or modifications of the first plans seem desirable? (Remember that the first experiments should be simple enough to permit their completion in time for the results to be obtainable for Discussion V.)

STEPS IN DISCUSSION II

- 1. Explain briefly the difference between Test I and Test II.
- 2. Have the group mark Test II.
- 3. Summarize the votes.

4. Bring out in discussion the various types of experience helping to determine the votes. (Call first on those who voted in the extreme columns.)
5. Summarize the discussion, noting modifications of, or additions to, conclusions reached at the end of Discussion I.
6. Revise plans for project or projects.

DISCUSSION III

International Relations at Home

SECTION A ¹

The second hour has been devoted to getting out into the open some attitudes found within the group toward one aspect of international relations: War. The discussion has dug deeply into memories of the Great War, and has doubtless led to consideration of how personal experiences connected with it have played a part in making up the minds of members on all sorts of international questions which have come up since 1918. The group have probably expressed opinions as to the soundness or unsoundness of their thinking under the stress of war-time excitement and propaganda. They have studied how within their own experience tales both of the glories and of the horrors of war brought to them by newspapers, movies, or word of mouth, have so deeply stirred them that the mental pictures created keep flashing back to this day. They have faced the question as to what values for lasting international good-will they themselves have been able to carry forward from the tremendous waves of emotion aroused by the war. And, in the midst of their self-criticisms, some person has possibly asked, "If the same situation were to arise again should we not all act again just as we did in 1917?"

In facing this issue, some groups have for a time felt themselves facing a blank wall. One of these found the clue to further helpful discussion when a member said, "I want to discuss this matter in terms of *what I can do now* to save myself from the dilemma of having to choose at

¹ Some groups will wish to spend an entire session on Section A, and another on Section B.

some later time whether to fight or to go to jail." It is quite possible that your group at the end of the last hour found itself at a fork in the road. Some of the members may have directed their thinking either during the session or later to the question of whether organization for peace is necessary, and if so, how they can help to bring it about. They may have weighed their opinions for or against the United States joining the League of Nations, and have asked themselves how they came to think as they do. This process of self-analysis has doubtless brought into the pictures the part that *other persons* have had in the shaping of the opinions held. By way of preparation for the study, at some later time, of the larger and more remote political questions touched upon in Discussion II, it is suggested that the group focus their attention now on international relationships in terms of the *people* they know or have heard about from the various countries concerned. The every-day problems raised are likely to call for information of the kind which ordinary citizens can give. In short, the three remaining discussions are planned to help carry out the suggestion that international relations, like charity, should begin at home.¹

The thirteen million people born in other countries and now living in the United States offer endless opportunities for contacts—and with these contacts come very real difficulties. You can perhaps find out most easily what these difficulties are as they affect your group by studying *how far members are willing to go in every-day relationships with people of the various nationalities*. A convenient way of getting at the facts is by means of the "Social Distance Test" on the next page.

¹ This is not meant to minimize the need for a fuller participation by private citizens, in the making, through a thorough understanding of the issues involved, of the larger foreign policies of the United States. (See The Inquiry's "International Problems and the Christian Way of Life," published by Association Press, New York.)

SOCIAL DISTANCE TEST

(ADAPTED FROM E. S. BOGARDUS)

SECTION A

According to my first feeling reactions I should willingly admit members of each nationality (as a class, and not the best I have known, nor the worst members) to one or more of the relationships under which I have placed a cross (X).

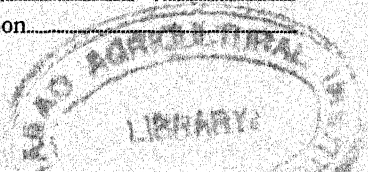
(If you are wholly unfamiliar with any one of the groups, you need make no marks for it. Note that crosses may be put in any number of the six columns.)

	1 To citizen- ship in the United States	2 To my church as full mem- bers	3 To the street where I live as neighbors	4 To my em- ployment as fellow workers	5 To my home as personal chums	6 To close kinship by marriage
Belgians.....						
British						
Chinese						
Czechs						
French						
Germans						
Italians						
Japanese						
Mexicans						
Poles						
Russians						

Indicate the nationalities of your four grandparents:

1. 2. 3. 4.

Your present religious connection.....



Procedure

Have ready for each member a copy of the test and a lead pencil.

Have the test copied on the blackboard in advance of the session. After distributing the copies to the members, read the instructions at the top of the page and make sure everybody understands what is to be done. After the marking has been completed (this should not take more than five minutes) proceed to summarize the vote by a show of hands in the same manner as you did in the first session. You will note that the total number of separate votes to be taken for the eleven nationalities would be 66—an operation which would tire the most patient group. It is suggested, therefore, that once more you let the members select the nationality in which they are most interested, and record only those votes. Let the interest shown and the time available determine how many of the other nationalities familiar in your community you will study in similar fashion. Do not spend time during the hour in conscientiously summarizing all the rest of the votes. (Instead, collect the papers and have the full summary prepared for the next session.) For the present, proceed at once to discuss the significance of the votes recorded.

The following questions will suggest one line of procedure.

1. In what kinds of situations are these national groups usually brought to your attention? (Below are several examples to be quoted only if necessary to start the ball rolling. If they are used, be on guard lest the group merely attempt to match them and not to examine local conditions. If one person describes a situation in outlines too bare for general understanding, encourage others to add details until the picture is felt by the group to be both clear and fair.)

(1)

Whenever I see or hear the word "foreigner," it brings to my mind the foreigners or "Hunks," as they were more often called, who lived in a little mining town which was my home for nearly twelve years. Most of them lived in the west part of the town or in a section known as the "forty acres."

The parents and children talked their own language. There were Italians and Austrians, most of whom had emigrated from the old countries of Europe. I remember distinctly the day I went with my mother to take the school census. It was necessary to take an interpreter with us because many could not speak a word of English. Many did not want to tell their children's ages because they wanted them to go to work. It had to be explained to them just what the school census meant and why it had to be taken.

These foreigners were good workers, but had very low standards of living, which suited them very well but which would be difficult for Americans to follow. The children were not taught the American ideas and customs except what they learned in school.

So whenever I come in contact with the word "foreigner" I think of the "forty acres" and its settlement.

(2)

In our town there is quite a large settlement of Italians who live in a little part of the town by themselves. They have many stores in the business section, as shoe stores, markets, etc. These people are good American citizens, more than 75 per cent. having received their last citizenship papers. While attending school I had much opportunity of being with these people. They attended high school with the others and I don't think they were looked upon as disagreeable to others. The Italian boys were good athletes and the girls were friendly to the American girls. One of the Italian girls I always considered as a very good friend and even corresponded with her for some time after she had left town.

(3)

I have always had a prejudice against foreigners. When we lived in the east and went to Massachusetts each summer, we would pass Poles and Italians owning and working farms

which our forefathers owned. This sight of the foreigners always aroused in me an intense dislike for them. And the other day when I read of the purchase of an American landmark by a man who was an immigrant only twenty years ago, I felt an antagonism against the foreigner. . . .

(4)

From the very earliest times that I ever saw foreigners I have felt "way down in my heart" that they were not like us Americans. The first time that I can remember of seeing foreigners was in a little town not far from my home in the country where I was a child. We used to drive to this town in a horse and buggy. On the outskirts lived a whole row of foreigners. I never had the desire to play with the little boys and girls who were out on the sidewalk playing with dirty dolls and battered-up wagons. Their playthings never appealed to me at all. The children were so filthy looking and sometimes so scantily clad that I was turned against them.

It seemed that every town that we went to was infested with these "ugly creatures." I used to believe that these people were all wicked, or God wouldn't have made them so dark complexioned. I was always afraid of these people, for I thought they would try to take me if they ever could get me when I wasn't with my folks. . . .

(5)

The word "foreigner" calls up a pleasant association, although the foreigners that I think of live in small, dirty rooms, are poor and usually do not speak English. It so happened that in the summer two years ago I drove for two social workers at Barnes Hospital. I am especially interested in this kind of work and enjoyed it very much. Perhaps such filth and dirt and poverty should have made me disgusted or depressed, but nevertheless I liked it and worked all summer. We made from fifteen to twenty calls a day, and so I came to know something of their ways of life. For instance, that few of their homes have front doors, and to make them understand, one needs an interpreter and two hands. And so when I think of foreigners I see a hard working woman over a tub of soap-suds washing filthy clothes of at least five or six children—a squally baby in one corner of the room—a room which

serves as parlor, kitchen, and, sometimes, bedroom. But this kind of social work is fascinating and I enjoy it a great deal.

2. Which national group or groups are most prominent in your community?
3. What comments about these various nationalities do you most frequently hear? For example, that they are lazy, stingy, artistic, grasping, good-natured? (Ask this question about the one nationality in which the most interest is being shown; and, after the discussion which follows, repeat for other important groups.)
4. Who most commonly say these things? How many of those who say them have special interests which might cause them to have strong feelings on the subject: for example, rival business enterprises?
5. If the whole of the native-born population of your community were to mark copies of the Social Distance Test, how would the results probably differ from those recorded by your group?
6. What light is thrown on your attitudes toward the foreign-born by your answers to the following (again consider each nationality separately):
 - a. What difference in your feeling does the color of these people make? The way they dress?
 - b. To what extent is their residence in your community temporary?
 - c. How many of them have their own churches? Where they have, what is the relationships between their churches and your own?
 - d. To what extent do they live in colonies?
 - e. How far do they find their recreation within their own group?
 - f. How many of them speak English?
 - g. In what jobs are they mostly employed?
 - h. Compared with members of your own social group, what wages do they earn?

- i. To what extent do they intermarry with native-born Americans?
- j. What reputation have they for obedience to law?
- k. What reputation do those who are citizens have for voting together to secure political privileges?

If the vote on the social distance test reveals a high degree of unwillingness to associate freely with one or more of the national groups, the following questions may help get at the reasons:

7. Why do the group feel that the community will be better off if the native-born and foreign-born keep to themselves as far as possible? Better off in what ways?
8. To what extent do they think that their keeping themselves apart will:
 - a. Discourage other foreign-born from coming to the community?
 - b. Cause those already in the community to leave?
9. How far do the group think either of these moves desirable?

SECTION B

1. To what extent are members of the group acquainted personally with those of the national groups under discussion?

The answers may conveniently be summarized by a show of hands. If blackboard space is available you may record the results in this fashion:

	Work With	Meet Socially	Have for a Chum
Germans.....	3	5	2

2. What do the results show as to the extent to which contacts with a group in business relationships make for willingness to mingle socially with members from it? Is the answer the same for all groups?
3. What kinds of acquaintanceship make for understand-

ing of the difficulties experienced by the various nationalities in getting adjusted to life in an American community?

4. How far does acquaintanceship help you to interpret the news from the country from which the group came?
5. To what extent does your attitude toward a national group in your community affect your attitude toward the country from which they came?

Illustrations:

(1)

A little Japanese playmate of my childhood days is the cause of my present attitude toward the Japanese people as a whole. She lived with her parents, who were both well educated, in a beautiful home in one of the best residential districts of our city. They were a charming family, and to me were representatives of the Japanese life and people. Then, too, the mother often told us stories of Japan, but she always told us about lovely and beautiful things, and Japan seemed to me to be a veritable fairy land, inhabited by fairy people.

A few years later my geography book told something of the other side of Japanese life, but I could not believe that there were people in Japan who were any different from my playmate and her family.

(Several groups have asked whether an attitude like that just quoted, even though friendly, may not be dangerous for true international understanding, which calls for an open-minded readiness to accept new facts.)

(2)

We had a boy at school who was much larger and stronger than the rest of the class and had a nasty trick of twisting arms or in other ways bullying and hurting those who got in his way. Because he came from Constantinople, we thought of him as a Turk and got the picture of Turks as cruel people, though really he was the son of a German Jew.

(3)

The most popular of all the students at a summer camp was a Filipino. He was full of fun and amusing tricks. If a job

of any kind was to be done, he was the first to volunteer for it. One morning he bobbed the hair of half the girl students at the camp, and did it very well. When he spoke seriously of the Filipinos' desire for political independence, we all listened to him with the greatest respect and sympathy; and vowed to help arouse American public opinion on that subject.

(4)

The last few years have brought to an eastern city a large number of young Germans who find miscellaneous employment in its industries and in domestic service. Practically all of these young people have been subject in one way or another to the influences of the Youth Movement and do not get on well with the older, staid, and somewhat philistine German citizens of that community. Since naturally these older and respected members of their nationality are asked their opinion of the newcomers (who, because of their insufficient command of the language, find difficulty in explaining themselves), they give the local citizens rather an unfavorable opinion, not only of this particularly large group of young Germans, but of present-day, post-war Germany, its ideas and stability.

(5)

The only Frenchmen most of us in _____ had ever met as children were teachers. One of these had been a journalist and seemed to be in a constant state of excitement over one thing or another. The other was a heavy drinker. At the same time we also had at school a very popular old science teacher who had been fighting in the war of 1870 on the German side and who, on the least provocation would narrate his war experiences, probably with more dramatic skill than truthfulness. At any rate, he painted the French people unfavorably in such a way that the two Frenchmen we knew seemed to confirm the diagnosis, with the result that their presence in the community only confirmed our unfavorable, and, as we later learned, untrue picture of the French people.

6. Summary question:

- (a) Which of the attitudes revealed do the group, for the sake of protecting their standard of living, cultural values, etc., wish to retain?
- (b) Which would they like to change?

- (c) Which do they think they ought, in the interest of international good will, to try to change first?

PLANNING FURTHER STUDY

The next session will be devoted to the study of the attitudes of the foreign-born, and to the methods by which those attitudes affect international public opinion. For that period will be needed definite information which can be secured only by means of preliminary study. In order that the group may have as many facts as possible to work with, it is suggested that they undertake this advance study as their immediate project. As a minimum, they should undertake:

- (a) A number of interviews with the foreign-born in your community. (These should be entirely informal conversations, bringing together comments by a variety of people, including teachers, ministers or priests, business men, industrial workers and other men and women representative of local national groups.)

These conversations will naturally take place with people already known to members, or with those who will readily understand why the information is sought. It is desirable that the results should show not only the difficulties faced by the foreign-born and their families at work, at school, at church, etc.; but also existing friendly contacts with native Americans in these relationships; and most of all, resources useful for the further development of understanding and appreciation, such as special talent in music, games, languages, dancing, painting, needlework, etc.

- (b) Several interviews with Americans and foreign-born acquaintances who have recently been abroad,

to find out something about current attitudes held abroad toward America and how they seem to have been built up.

- (c) The collection for examination at the next session of articles and cartoons, revealing European attitudes toward America, taken from periodicals which translate or reprint articles and cartoons from the foreign press, such as *The Literary Digest*, *The Living Age*, *The Manchester Guardian Weekly*, *The World's Work*, *Current History*, etc.

STEPS IN DISCUSSION III

1. Have the group mark the Social Distance Test.
2. Summarize on the blackboard the votes on nationalities selected by members.
3. Note with which nationalities and in what relationships there is the greatest tendency to withdraw from contacts.
4. Bring out through discussion how far local circumstances are responsible for this tendency.
5. Examine the effects of personal acquaintanceship in changing attitudes of the types recorded in the Social Distance Test.
6. Study how far and in what ways attitudes toward local national groups are transformed into attitudes about the countries from which those groups come.
7. As a special project, have members volunteer to gather information about the attitudes of local national groups, to be presented at the next session.
8. Divide among members the preparation for Discussion IV, including
 - (a) Holding a number of interviews with the foreign-born of the community;

- (b) Selecting a number of periodicals containing cartoons and articles showing types of attitudes toward the United States held in foreign countries;
- (c) Inviting several specially informed people, preferably of foreign birth, to be present at Discussion IV to provide additional data.

DISCUSSION IV

The Other Fellow's Attitudes

The group have by now found out for themselves something about the way in which they gather the raw material of their habits of thinking and action in matters involving international affairs, and how they color these materials (often haphazardly) with feelings drawn from all sorts of events in their own lives.

In the preceding session they have tried to find out as accurately as possible the ways in which they tend to act in their relationships with the representatives of foreign countries with whom they are in daily contact. They have given thought as to how far their attitudes are typical in the community, and hence are those commonly met with by local national groups. Their purpose throughout is to discover, in the interest of wider understanding, what changes in their attitudes are desirable. The first step in that direction seems to be to learn a bit more about what the people directly affected feel about the whole matter; and, later, to study how far they are a factor in affecting public opinion in the countries from which they came.

Side-lights on the attitudes of the foreign-born ought to come as straight from life as those on your own. You will do well, therefore, to use the illustrations below only to supplement those furnished by members. Begin by calling for the results of the interviews held since the last meeting. As each new account sketches in the details of an attitude held by some one of foreign birth in the community, keep looking for points of resemblance to and difference from other instances which have been given. In trying to discover how widely a particular opinion is held, call frequently upon those who have been invited to the

meeting because of their knowledge of local national groups.

In this hour your aim is to study once more the relationships examined in the last session, this time from the point of view of the other fellow. For handy reference you should have on the blackboard at the beginning of this session a copy of the Social Distance Test, with figures showing a summary of the votes recorded last time. Proceed at once to examine the meaning of these (always in terms of attitudes) by questions such as the following:

1. With which nationality does your group show the least inclination to associate? (In this and the following questions discuss one nationality at a time. Merely by way of example, the word "Italian" has been inserted in the questions.)
2. In which of the relationships mentioned, such as those in the church, in business, etc., do you think the Italians would prefer to keep to themselves to the extent desired by you? To what degree is your answer dependent upon the social or business status of the people concerned? For example, what differences of opinion upon the question would you expect to find among four Italians, one of whom was a factory owner, one a laborer, one a fruit merchant, and one an architect?
3. In which relationships would any or all of these classes of Italians probably like closer contacts? In which do they reflect the greatest sensitiveness when treated differently from native Americans? Illustrate.
4. How far does the importance of these problems to the Italian depend upon whether he has decided to remain in this country?
5. What do your answers to the preceding questions suggest as the main problems affecting attitudes faced by the Italians in your neighborhood?

These questions, repeated for each of the important nationalities represented in your community, should call out

illustrations on a considerable variety of problems. These may be compared with some of the examples below, in which a number of foreign-born from other communities have written what was on their minds. Do not take these printed illustrations as typical. Form your judgment rather on the basis of the expressions of opinion which members of your group have gathered.

(1)

"America is not at all interested in the soul and spiritual life of the Russian immigrant, only in his muscles. He came to this country a stranger and often leaves it again without any American knowing him at all. . . ." — Translation from *Ruski Slovo* (New York Russian newspaper), December 24, 1920.¹

(2)

"A mature or older person comes here, say a Czech or a German or a Frenchman. He arrives in the country district, and what is there for him to do? He must buy himself a little lamp and bucket and go to the mines. He is there the whole day long, either alone or with one companion, and the other man usually does not understand English. So all day long he does not hear a single English word. Of course it is different in the city. The 'first papers' a man can easily get, but it is hard to get the 'second papers.' Finally he thinks, 'Well, I will try again; I might make application for the second papers.' So he arranges for two witnesses, gathers all his knowledge of English and goes. And let me tell you that before he goes he hardly sleeps for several nights for the very fear that he would not be successful. Then he appears before the commission, answers several questions; all of a sudden he makes a mistake and everything is upset. Then he leaves the place like a schoolboy who has been whipped, and he has lost his desire to make a second attempt for citizenship papers. That is one of the chief reasons why so few immigrants apply for citizenship papers." (Quoted from a letter

¹ Quoted in "The Russians and Ruthenians in America," by Jerome Davis, page 64, published by Geo. H. Doran Co.

from the wife of a Slovak miner in Ohio to the Red Cross Foreign Language Information Service.)¹

(3)

"He has no friends, and there are no social centers for him through which he can gain friends. It is for this reason that American life to the Russian immigrant seems to be dull and gray. He works, eats and sleeps, and takes a stroll on holidays but he walks with a sad face and does not seem to enjoy life.

"In moments of distress or doubt he has no one to confide in or no one from whom he can secure moral support."
(Translation from *Novi Mir*, November 21, 1917.)²

(4)

The alarm clock rang at 5.30 A. M. to wake four of us who were sleeping in the Y. W. C. A. dormitory. The atmosphere was such that everybody dressed and packed in a strenuous silence as if we were going out for a great adventure. We had breakfast together, reviewing the map of the city, and then went out to hunt for our own jobs.

After having spent all morning for the complicated interviews with the employment officer and the manager of a chewing gum factory, I was employed there to pack gum. . . .

I came to a room where the girls were packing chewing gum packages. They were like parts of a machinery, repeating the same thing over and over again. There I became a part with them. And, to my surprise, I found that all those girls were packing gums in jars which had labels in Japanese!

My monotonous work drove my mind to find some refuge in the world of imagination. I saw a shipful of gum crossing the blue Pacific to the Isle of Cherry Blossoms, where the people are waiting to meet the ship with great enthusiasm. Colored advertisements in the street cars and illuminations at the busiest street corner were encouraging the good citizens to chew gum for their health! Chewing gum, I admit, is perfectly harmless from a sanitary point of view, but likewise useless for food and, from an aesthetic point of view, the worst

¹ From the "Immigrant Press and Its Control," by Robert E. Park, page 462. Published by Harper & Bros. (out of print)

² Quoted in "The Russians and Ruthenians in America," by Jerome Davis, page 62, published by Geo. H. Doran Co.

ever produced! I visualized Japanese streets full of gum chewers with disgust and I marvelled at the system which made people so enthusiastic over such a nonsensical stuff as chewing gum.

At 5.10 P. M. "employees' gum" was distributed. It seemed to symbolize the preventive check of labor disputes, for nobody can talk about industrial democracy or freedom of laborers when one is in the mood of chewing gum leisurely with blankness of mind.—From a Chewing Gum Packer's Diary, by Miss Yone Murayama (Japanese) of Wellesley College.¹

(5)

One priest told me his experiences with these agents who visit immigrant homes. "When they are Americans they are very polite as long as they think they can get your money. One insurance agent crossed himself as he opened my door. After he received my order he went out slamming the door and spitting on the porch. When others come for the rent, they will offer me a cigarette; when they have no business they won't even recognize me on the street."²

(6)

This is the story of a young Hungarian, a graduate of a commercial college at Budapest, who came to this country shortly after the outbreak of the war in 1914 and got a job with an engineering firm in Newark.

He was the only greenhorn in that part of the plant and so he naturally became the goat for the playful impulses of his fellow-workers. One morning his foreman ordered him to go to another department to fetch a "left-handed monkey-wrench." The man to whom he took the message sent him to another place. In this way he was sent from one man to another without realizing that he was being made the butt of a joke. Finally he returned explaining that he had done his best, but that he could not find the wrench. By this time all the workers of the room were standing around laughing. One of the men walked up to him and said, "Say, you didn't get that left-handed monkey wrench; let's see your hand." And when he

¹ Quoted from the *Japanese Student Bulletin*, Dec., 1925.

² "The Russian Immigrant," by Jerome Davis, pages 64, 65, published by Macmillan Co., \$1.50

opened his hand the workman spit in it. This man was a big Irishman, and to this day the young Hungarian has not quite succeeded in ridding himself of a prejudice against the Irish as a people. He was dumbfounded. Such an insult to a man of education was unthinkable in his country. Sensitive, perhaps a little snobbish, he could not at that moment think of anything worse that could possibly befall him.

The preceding illustrations are not offered as typical. For every instance like those quoted there could probably be found a dozen others of immigrants who have found in America better jobs, better schooling for their children, and more freedom than they could have had in the countries from which they came. The immediate task before your group, however, is to locate those situations which are undesirable, but which give promise of improvement as the result of such influences as those taking part in this discussion are likely to be able to exert.

THE EXPORT OF ATTITUDES

The importance for international relations of the unfortunate attitudes developed by the foreign-born depends largely on the extent to which the attitudes are carried to other countries to cause bad feeling there. Ask the group to consider some of the wider implications of the six examples quoted above, thinking especially of the channels through which opinions held by Americans are transferred abroad. Illustrations:

- a. The public libraries of Moscow and Leningrad subscribe for the two New York Russian newspapers quoted in examples (1) and (3) above. Newspapers printed in Russia copy this type of article.
- b. The Hungarian mentioned in example (6) later got a job on a Hungarian newspaper. He was asked to write a series of articles about Hungarians in American factories. . . .

Here are two more illustrations of attitudes arising from local situations but gradually reaching wider audiences. Both are from Chinese pens: the first is an extract from a private letter, the second, part of an article contributed to a student periodical circulated among the Chinese students in the United States and also among students who have returned to China.

(1)

The people here as a whole have a strong sentiment against Chinese, so it is rather hard for a young "Chink" to make acquaintances in refined society. . . . I don't feel at home at all. The hearty welcome I get from church people makes me feel the more that I am among strangers; they greet me so much more warmly than they greet each other. It makes me feel that I am different. I have written the following prayer for myself:

"Almighty God, our Heavenly Father, Thou hast made the earth and the people thereon, white, yellow, red or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecution and scorn; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator." (Letter written by a Chinese student in this country to a friend in China.)¹

(2)

On Sept. 22, Yee Chock, a Chinese in Cleveland China Town, was found slain. The police department, under orders of the Director of Public Safety, raided the whole Chinese community. Chinese laundrymen were pulled from behind their ironing boards; waiters and proprietors of eating places were taken away from their tables. Men, women, children, merchants, servants and students were all dumped into the jail in a most unlawful way and were forced to stay there for days. The grounds for this action sound simple. "The Chinese know who did this murder. They won't tell us. We'll keep them in jail until they do. . . ."

China is a weak nation. She will not and can not dispatch

¹ Quoted in "And Who Is My Neighbor?" Association Press, page 180

her navy and air force to the territory of America, as other powers, including the U. S. A., would if such a case should have happened in China. This docility, however, is not due to the insensibility of humiliation and dishonor on the part of the Chinese people and their government. Her feeling is deeply wounded and this wounded feeling is, under circumstances, suppressed temporarily. It will persist until it is duly redressed. . . .

One blunder like the Cleveland incident will set back the hour-hand for a long distance on the clock of mutual understanding between peoples. Few Chinese will remember the results of the recent conferences in Baltimore, Swarthmore, Olivet, etc., but all Chinese will remember the inhuman and unlawful handling of their fellow citizens in Cleveland. And are we not convinced then that such kind of political folly is really the deadly enemy to our Christian effort for a new world order of humanity? What should be our Christian attitude toward an incident like this and how can we prevent it from recurring? I can only leave the problem to you readers.¹

Not all of the contacts affecting international attitudes are made in the United States. The two million soldiers sent to Europe since the war remade the ideas of millions of French and English people about Americans. The stream of American tourists who visit Europe already amounts to several hundred thousand yearly, and is steadily increasing. Below are several impressions of them which recently appeared in Paris newspapers:

(1)

A bus stopped at the Place du Palais Royal and fifty people rushed forward to get into it. The conductor held them up. "War wounded first," he said. Nobody came forward. "Women with children." Still nobody. The conductor was perplexed. Finally he had a brilliant idea. "Any French people in the crowd?" And the mob of Americans parted, forming a double row to let a single Frenchman pass.—(From the Paris *Petit Journal*)

¹ Charles L. Wu, in *The Chinese Christian Student*, Nov., 1925

(2)

The American invasion has resulted in only one thing for us—increased cost of living. France is becoming an Anglo-Saxon colony. There are too many of these parasites here, eating our food, drinking our wine, going untaxed, and paying ridiculously little for everything they consume, thanks to the exchange.—(From *l'Oeuvre*).

Frequently, of course, the impressions of American life held in other countries are taken directly from the moving pictures, as in the following example, also from a Paris daily:

(3)

It is always men with mustaches who play disagreeable parts in American films. Clean-shaven men are honest, energetic, chivalrous, and charming. The villain wears a mustache, the thief's lip is adorned, so is that of the man-about-town, and that of the seducer. Beware of the captain of industry or the gambler who is mustached; he is a cheat. The mustache in America leads to debauchery, to embezzlement, to murder. And all these dangerous villains wear their mustache à la française. . . .—From "What the French Think of Us," by T. S. Wauchope, in *The American Mercury*, Dec., 1925.

Your discussion of the transfer of individual attitudes into wider circles of international public opinion will be most fruitful if it follows the actual interests of members. Several groups have found the best approach to the whole question through the probable contacts abroad of the foreign-born people in their own factory or school or church.

The following questions may aid in your summary:

1. What kinds of attitudes held by the foreign-born in your community seem most likely to be transferred to other countries?
2. How does this transfer commonly take place? For example, through immigrants returning to their home countries permanently, or on visits; through letters; through comments by visiting writers and lecturers?
3. How strong do you consider the tendency on the part

of the people who have been to America to minimize on their return any unpleasant experiences they may have had, in order that acquaintances may not think the whole venture a failure?

4. How may this feeling differ with different classes of people? For example, with students and with laborers? How may it differ with varying success in learning to speak English?
5. What influences other than personal contact do you consider important in modifying impressions about America held in other countries? For example, moving pictures, American goods on sale, translations of American books, food sent to European children after the war, missions,¹ talk about national debts to America, etc.?

Up to this point in the discussion you have asked the group to consider:

- (a) What they have found to be some of the commonest forms of unfavorable attitudes held among national groups in your own community;
- (b) In what kinds of situations these seem to thrive;
- (c) What is their importance in terms of international relations?

GETTING AT THE SOURCES

The purpose of centering attention on your own community for two whole sessions of a short series of discussions on international relations has been to make easier the gathering of a number of suggestions for action. What that action will be will, of course, depend upon the situations which the group have found generated unfriendly attitudes. After the discussion which has just taken place, some of the instances of misunderstanding pre-

¹ See "Whither Bound in Missions," page 47 et seq., in list of Helpful Books

viously described will seem less important—others more so. It will be worth while, therefore, to review these examples once more and to group them under headings which get as close as possible to causes. After you have jotted down a number of items, suggested as far as possible by members, ask for a show of hands on each to find out how many think it important as creating hard feelings toward the United States among the foreign-born of the community. After you have gone through the list, call for a second vote on each point to find out how many members see in it a possibility of useful action by this group. Your list, with a record of the votes, may develop somewhat in this fashion:

	Important for Attitudes	Action possible by group
(a) Discrimination by local employers in hiring men . . .	5	4
(b) Discrimination in assigning work	8	6
(c) Misunderstandings on the job due to language difficulties	10	9
(d) Bad housing	7	3
(e) Bad cooking and house-keeping (many immigrants leave wives in Europe) .	9	3
(f) Loneliness (no family life)	12	9
(g) Educated immigrants not appreciated	8	6

(The secretary will, of course, keep a copy of this list.)

Obviously this list would lead to a consideration of plans centering around items f, c, b, and g, probably in the order mentioned, since those are the items which a large number agree are important and about which they are prepared to do something.

The members should make arrangements to work out between sessions a number of plans, which are to be brought up for more detailed consideration next time. Refer once more to the list of projects on page 80.

It is just possible that, in spite of all that you have done to keep the question of international relations from spreading out too far, some members may still feel that there is nothing they can do. For their sake it may be well to quote at the end of the hour an example or two from the following list, showing how relatively small efforts sometimes bring surprisingly large results.

(1)

(Our employers) "want a full day's work, but they're satisfied with that. They don't swear at us and they treat us like gentlemen. They have been kind in helping us to learn English. They invite us into their homes and they always come to our christenings and weddings."¹

(2)

Again and again, in answer to the question, "What has been of most help to you in your experience in America?" the foreign woman student has borne witness to the influence of persons:

"The friends I am enabled to make in schools and conferences."

"Three days' contact with Miss Jane Addams at Hull House."

"Having two or three Christian friends who are more than willing to think with me and give me help in every possible way."

"The personality of some of my professors."²

¹ Quoted by John Daniels in "America Via the Neighborhood," page 439. Harper & Bros. (out of print)

² "The Foreign Student in America," page 185.

(3)

It was a great privilege for me that I could go to _____ Conference. I heard many times about conferences and this time I had real experience in attending the conference and in having fellowship with those who believe in the same God. Still happy memories of the past ten days are very clear, and the songs I learned there come out of my mouth while I am doing work. It seemed to me that I have known many girls for many years. I never had such happy meetings before. I am keeping in my mind many things which I am going to tell my people in Japan. I do not know how to express gratitude for all kindness which was shown to me. It is God's blessing toward me that I came to_____¹

(4)

A Russian woman on Cherry Street in New York City, who has lived in America eighteen years and can yet speak no English because she "has not met Americans" went to Gouverneur Hospital. Her husband had been killed four years before; she was supporting her three children by cleaning one downtown office daily from three to nine A. M. for \$15 a week and a dentist's office three hours in the evening for \$8 a week. On this money she lived in a dark little apartment of three rooms. The ceiling was mildewed and the plaster was falling off. Only the room which rented out had direct access to the fresh air. She became afflicted with severe pains and the Jewish doctor informed her that the trouble was appendicitis. An operation was too expensive, so she continued her work, but her condition finally became so serious that she was confined to her bed. A boarder called a policeman, who, in turn, summoned an ambulance, and an operation in the hospital followed. After she was discharged, the institution continued to look out for her welfare by sending her a box of supplies and a daily bottle of milk. This one friendly experience has made her an enthusiastic believer in America.²

¹ "The Foreign Student in America," page 185. (See list of Helpful Books.)

² "The Russian Immigrant," by Jerome Davis, pages 70, 71.

STEPS IN DISCUSSION IV

1. Have on the blackboard for reference a complete summary of the Social Distance Test used in Discussion III.
2. Direct discussion, based as largely as possible on special data collected between sessions, to find what are the chief difficulties affecting attitudes faced by the foreign-born in your community.
3. With the aid of the data from interviews, from periodicals, etc., discover and list the channels through which attitudes about America are transferred from America to other countries.
4. List in terms of *situations* the ways in which unfavorable attitudes among the foreign-born seem to be formed in your community.
5. Secure a vote as to the relative importance for shaping attitudes attached by the group to these situations.
6. By means of a second vote, find out in which of these situations members think they can do something.
7. Make arrangements by which members will, before the next session, work out rough plans for several projects to deal with these situations—these plans to be elaborated in Discussion V. (These projects should, as far as possible, call for the active coöperation of the foreign-born, and should make the largest possible use of their skill and cultural resources.)

DISCUSSION V

What Can We Do About It?

Your group have by this time quite possibly come to feel that our past experiences, our present thinking, and our habits of conduct are all tangled together to make us the kind of people we are. In proportion as the members have felt this, they have been alert, not only to what has been said in the previous discussions, but also to the effect on attitudes of incidents occurring between sessions. It is to be hoped that not all of these happenings have been left to chance, but that, from the end of Discussion I, the members have tried to make fresh contacts with foreign-born people of the nations about which they had perhaps come to realize they had held opinions based on rather slight evidence. These contacts have doubtless awakened new interests. Even those experiences which have been disillusioning have provided data by which the group could observe their own readiness to evaluate new information, and thus estimate their progress toward a position of scientific open-mindedness.

This final session should be used to review once more the various kinds of attitudes found in the group; to observe, if possible, the pattern that runs through them, and to work out in considerably more detail than has been done hitherto plans for further processes of self-education—and possibly a modest participation in the processes of the international education of others. *It is most important that the time for considering definite projects to this end be not too short.* At least half of this whole period should be devoted to planning what the group can do to make all this discussion about attitudes something more than talk.

To begin this session it may be well to bring together

on the blackboard once more a list of the attitudes already uncovered which may be taken as representing samples of the group's share in international public opinion. These may express themselves in varying degrees of suspicion toward, or dislike for, whole national groups, such as the Germans, Russians, Japanese, or even of all foreigners. They may take the form of distrust of those holding other faiths, or of people who speak another language, or who are of another color or race, dress differently, or have different habits.

Your group have probably discovered that international attitudes are associated more closely than they had thought with contacts which at first sight have nothing whatever to do with international relations. The connection is frequently complicated; but a pretty clear understanding of how it is made seems a necessary step at this stage of international education. The evidence available from many sources seems to indicate that this connection very often is one of personal contacts between members of different nationalities, and that the contacts which create unfavorable attitudes have in common some form of *fear* or *dislike*; and that those which create favorable ones share some variety of *friendliness* and normal *curiosity*.

There seems to be no adequate reason for assuming that all of these states of mind are brought about otherwise than by the ordinary processes of learning described by Professor Kilpatrick (see pages 85 and 88). But it is difficult for grown-ups to examine their complicated experiences closely enough to see just how they learn new habits of thought and action. It may be well, therefore, to begin with simpler problems, for example, with an instance or two of how animals and small children develop their habits.

Probably some of the group have noticed animals behave as did this dog:

In the case of one of our Worcester dogs who is fond of visitors, the ringing of the doorbell has become associated with the coming of callers, so that whenever the dog hears the bell ring, he comes tearing into the house. The housemaid has discovered that when it is necessary to lock the dog up, the ringing of the bell is a convenient method for bringing him into the house. The presence of callers was the original stimulus, coming into the house the response. The ringing of the doorbell is the associated stimulus. It produces the same response.*

What similarities do you see between the "pleasant" association (see Discussion I) noted in the preceding instance and in the following one, told by a student at X College:

In my high school days there was a Chinese boy in one of my classes. He was a very likable chap indeed, with a very engaging smile. Joey, as he was called, had many friends in the school, and once when he was very ill in the hospital the teacher left the class to visit him, which showed that they were friends, too. This boy called forth more pleasant ideas connected with China, and so when I think of the Chinese now I like them.

Or this "unpleasant" one, recorded by the same person:

Mother used to tell me that the one person she was afraid of was a Chinese, and that she always went to the opposite side of the street when she saw one coming.

Those of us who like dogs may be inclined to read too much into the illustration cited by Dr. Burnham above. It may be well to check it with an account of a study made of a child, who, though only three, was already well on the way to an attitude which might have made him the victim of any kind of propaganda which played upon his fears.

Peter was an active, eager child of approximately three years of age. This child was well adjusted to ordinary life situations except for his fear organization. He was afraid of white rats, rabbits, fur coats, feathers, cotton wool, frogs, fish, and mechanical toys.

* "The Normal Mind," by William H. Burnham, p. 74. (See list of Helpful Books.)

Peter was put in a crib in a play room and immediately became absorbed in his toys. A white rat was introduced into the crib from behind. (The experimenter was behind a screen.) At sight of the rat, Peter screamed and fell flat on his back in a paroxysm of fear. The stimulus was removed, and Peter was taken out of the crib and put into a chair. Barbara, a girl of two, was brought to the crib and the white rat introduced as before. She exhibited no fear, but picked the rat up in her hand. Peter sat quietly watching Barbara and the rat. A string of beads belonging to Peter had been left in the crib. Whenever the rat touched a part of the string, he would say "my beads" in a complaining voice, although he made no objections when Barbara touched them. Invited to get down from the chair, he shook his head, fear not yet subsided. Twenty-five minutes elapsed before he was ready to play about freely.

Peter fell ill with scarlet fever and had to go to a hospital for a period of two months. When coming back from the hospital a large barking dog attacked him and the nurse just as they entered a taxicab. Both the nurse and Peter were terribly frightened. Peter lay back in the taxi ill and exhausted. After allowing a few days for recovery he was taken to the laboratory and again tested with animals. *His fear reactions to all the animals had returned in exaggerated form.**

Compare with Peter's experience what probably happened in the following instances:

(1)

"Flag drill" brings up a picture more distasteful than attractive. This feeling is probably due to an incident that occurred when I was about seven years old. On one occasion our class gave a flag drill. All the girls wore white fluffy dresses except me. I didn't have any and so had to wear an old blue striped dress that I had always greatly disliked. I was very much humiliated and my heart asked for a white ruffy dress. The girls didn't want me in the drill because my dark dress "looked funny" they said. To add to my sorrow, the teacher who had charge of the drill scolded me for not wearing white. From that time to this I have invariably associated flag drill with an

* "Behaviorism," by J. B. Watson, pages 128-129. (See list of Helpful Books.)

old blue striped dress, and it is a decidedly unpleasant association.

(2)

My father, I found out when very young, did not like green. My mother said it was because of its special connection with Ireland. I did not know many Catholics, but heard about a mob of Irishmen which once stoned a Baptist Church during a service. This gave me a reason for being prejudiced myself, and I always feel distrust for them. Whenever I get anything which is green I am very doubtful as to whether I like it or not.

(3)

My attitude toward Mexicans is antagonistic; I cannot bring myself to trust them, nor be more than barely civil to them. The basis of this feeling originated when I was six years old. My father went to Mexico City on business, and was gone for about a month, during which time my mother frequently voiced apprehensions for his safety. These vague fears fixed themselves in my mind and when three years later my father took me with him on another trip to Mexico I made everyone concerned most miserable by my imaginings.

On this trip I saw a Mexican for the first time, and though it happened to be a kindly old cab driver I screamed and would not get into the cab. It was impossible to dispel my terror, and even living among the better class (who I know are very commendable) did not change my attitude.

Since that time I have learned to restrain myself and no longer scream when I meet a Mexican, but the fact remains that they are repulsive to me.

(4)

I well remember as a small boy with what derision we boys called after ragmen who went down our alley, "What do you feed your wife?" Of course, the answer was, "Rags — old iron." I still have a certain hesitancy in meeting a Jew on an equal footing.

These comparisons should not be pushed too far. Let the members have every chance to point out differences between the probable working of Peter's mind and the minds of the older people in the instances just quoted.

This tendency to fear certain objects or people may perhaps become permanent in some cases and not in others. If, however, the analogy is found useful, the members should apply it to a number of the instances from their own experiences brought out in the preceding discussions, noting especially how the original fear, distrust, or dislike was *transferred* from a single person or small group to a larger group, such as a nationality.

In order to relieve Peter of his fears, the following steps were taken:

We determined then to use another type of procedure—that of *direct unconditioning*. We did not have control over Peter's meals, but we secured permission to give him his mid-afternoon lunch consisting of crackers and a glass of milk. We seated him at a small table in a high chair. The lunch was served in a room about 40 feet long. Just as he began to eat his lunch, the rabbit was displayed in a wire cage of wide mesh. We displayed it on the first day *just far enough away not to disturb his eating*. The point was then marked. The next day the rabbit was brought closer and closer until disturbance was first barely noticed. This place was marked. The third and succeeding days the same routine was maintained. Finally, the rabbit could be placed upon the table—then in Peter's lap. Next tolerance changed to positive reaction. Finally he would eat with one hand and play with the rabbit with the other. . . .

After having broken down his fear reactions to the rabbit—the animal calling out fear responses of the most exaggerated kinds—we were next interested in seeing what his reactions would be to other furry animals and furry objects. *Fear responses to cotton, the fur coat, and feathers were entirely gone*. He looked at them and handled them and then turned to other things. He would even pick up the fur rug and bring it to the experimenter.

The reaction to white rats was greatly improved—it had at least reached the tolerance stage, but did not call out any very excited positive manipulation. He would pick up small tin boxes containing rats and frogs and carry them around the room.

He was then tested in an entirely new animal situation. A

mouse which he had not hitherto seen was handed to him together with a tangled mass of earthworms. His reaction was at first partly negative, but this gave way in a few minutes to a positive response to the worms and undisturbed watching of the mouse.*

In changing his mind Peter apparently went through a process something like this:

1. He made new contacts with the object of his fear.
2. He made these in fresh circumstances, which were part of a generally pleasant situation (while eating his lunch "with the rabbit just far enough away not to disturb his eating.")
3. His new experiences involved pleasant *activity* and *increasing* contacts with the object previously feared.
4. He *transferred* his newly found friendly attitude from one object to others which he thought were like it.
5. By living through a *series* of friendly experiences he gradually built up a new *habit* of friendliness.

How far did these same steps occur in the following experiences, recorded by students who have tried to analyze how they changed attitudes of importance in international relations? (It is suggested that only one or two of the examples quoted be used, and that others be selected from those brought out in the discussion itself.)

(1)

When I was a boy of five my father had a watermelon patch in a fertile section of southern California. Daily, melons were being stolen. One evening father hid in the patch in order to apprehend the thief. Shortly after sunset two Russian men with a sack each came to the patch and began picking melons. They were apprehended.

After that experience I looked with prejudice upon all Rus-

* "Behaviorism," by J. B. Watson, pages 129-130.

sians, placing them in a common category with all thieves and vandals.

It was during my four years in High School that I came into daily contact with several Russian chaps of my age. In the class room, on the athletic field, and at any social event I found these Russian fellows on a par with the balance of the school folk. They were honest and straightforward, studious and of good deportment. Thereupon I revised my attitude.

(2)

Formerly before I had the occasion to study the Mexican with a mature mind I saw the inhabitant of this country as good-looking, lazy, and romantic man. He spent his early life, namely between the ages of eighteen and twenty-five, in making love. Generally the story took the form in which an American girl was loved by a native Mexican, who was not loved by the girl. There followed a love setting, with the American girl finally marrying an American young man instead of the Mexican. I held the native Mexican in respect, for he appeared in my young mind as a "man of adventure."

But as I approached a more mature mind this attitude toward the native Mexican changed. At this stage of the game I noted the true characteristics of the native. Instead of a rich class I found that there were many classes, ranging from the poor extreme to the other extreme that we call the propertied class. In other words, my attitude was neutral—I no longer liked or disliked the inhabitant of this country, for I had likes and dislikes which were neutral in force.

But lately I have come in contact with a young Mexican who has changed my attitude. Now I like the native Mexican. This boy is good-looking, has charming manners and is a friend worth having. He works and makes his own living. He attends night school looking for an opportunity to educate himself. Furthermore, his personality is all that I can ask. At present I may say that through this boy my attitude toward the Mexican has changed to the extent that I like this nationality.

(3)

The word "King George" formerly did not call up a pleasant association nor an unpleasant association. If anything the association was usually unpleasant, for the ideas which were

usually associated with the word were tyranny—as called up by the fact that earlier English rulers, such as Queen Elizabeth, were very tyrannical, selfish, trying to tax the people in spite of their will for the purpose of their own financial gain or for the purpose of financing unnecessary wars which were fought for the purpose of increasing the British domains, and in which many of her people were killed.

But in recent years my attitude toward King George has taken a decided change. One reason may be the recent visit of his son, the Prince of Wales, to the United States. Through the reports of the newspapers and magazines I have assumed the attitude that he is a “regular fellow,” that he usually dresses in the clothes of the average rich young man, and that he has recently set the fashion in clothes which have met the approval of all college men. And thus my idea of King George is that he is also a gentleman and not what I had formerly thought him to be. Perhaps the most important basis for my change of attitude toward King George is a result of the recent reports which ran throughout the world that a Mr. Cronie (I think that is his name) who was an American, went up to the King and said, “Hello, George, meet America.” The King politely shook hands with him and was delighted. Then Mr. Cronie introduced his son and King George said, “Glad to meet you.” An incident such as this was certainly a real test for King George’s character.

(4)

When a child, I distinctly hated Catholics because I was afraid of them, particularly the children. There was a very rowdy bunch of boys going to the Parochial Schools and they were very mean to the Protestant children, sometimes even throwing stones. None of them ever hurt me personally, but I heard enough from others and they did repeat uncomplimentary remarks.

This is quite a religious community and people mostly are either Catholic or Protestant. In the past there has been quite a bit of feeling between the groups. As I grew older I heard wild tales from my playmates, who had received information, probably from their parents, that the Catholics kept guns, etc., in their cellars and were all waiting to rise up together at some time against the Protestants—and so I continued hating the Catholics. It happened that in my neighborhood there were

no Catholics living, so I was never able really to learn to know any of them. This was just at the age when girls like to tell each other all the awful burglar stories, etc., that are supposed to be true, and so these tales of the Catholics were told, and told with plenty of thrills.

When I entered High School as a freshman, the Catholics from the Parochial School who wished to continue, came to the High School with us. Two Catholic girls became a part of our bunch of eight girls and I soon forgot all my former prejudices. Of course, we had heart-to-heart talks and they were willing to tell us anything about their religion we wished to know. We went camping together for three years in the summer, and after a few weeks camping, one certainly knows a good deal about his camp-fellows. I saw they had just as high ideals as the rest of us, were just as religious (if not more so), were just exactly like us and not different as I used to think; and I grew to like them as well as the rest. I spent a good deal of time at their homes and discovered their parents were just as nice as ours and not at all vicious. From that time on, I liked Catholics as well as Protestants.

(Check with the foregoing example the findings of your group in Discussion I as to the extent to which attitudes toward a religious group are transferred to the national groups of that faith.)

(5)

When I was a child, Dad used to tell me about the Spanish-American War. He related to me the many cruelties inflicted on the Cubans by the Spaniards. He made his stories very realistic by showing me pictures of the suffering Cubans in a war-book which he had purchased for my brother and me. I learned to think of all Spaniards as bloodthirsty people whose favorite pastime was to hack the innocent Cubans to pieces with sharp knives and swords.

The peace and quiet of our schoolyard was disturbed one day by the appearance of a little olive-complexioned boy, who, it was whispered about, was a real Spaniard. This news was very startling to me. I was constantly alert, for I fully expected to be stabbed in the back by this little fellow who was having such a hard time trying to be an American. I soon

discovered however, that he didn't carry a knife and that he really wasn't very different from the American children.

As I grew older I found that my conception of a "Spaniard" was continually changing. I suppose that this will be the case until I go to Spain and see him as he really is.

It may be said once more, by way of summary, that the group have in all these sessions been trying to do nothing less than to take apart some of their habits of thinking in order to learn how to rearrange the elements into new patterns making for wider understanding. It may be that the old habits did well enough in the local situations in which they were learned, but that they have proved inadequate in larger ones involving the interests of people in other countries. International education is the process of adjustment to these larger responsibilities.

How far do the following conclusions tally with your own findings up to this point?

1. Our *attitudes* change with new *experiences*.
2. They are changed more effectively by experiences in which we take an *active* part.

It is most important that this session should include the working out of definite plans for a program of educational activity based on the principles discovered to underlie the formation of opinions on international questions. *It is essential that the first moves be undertaken soon.* Every possible step, in the form of appointments of committees, setting of dates, etc., should be taken to insure that present good intentions will not be allowed to evaporate. The group may already have in mind more suggestions than it can use. If it desires additional ones, refer once more to the list on page 80. It is well to have the recommendations come from the group, and to encourage members to volunteer for experiments which can be carried out by individ-

uals. The plans recommended can be conveniently considered under the following heads:

- (a) Those that are to be carried out by individuals.
- (b) Those that are to be carried out by committees.
- (c) Those that are to be carried out by the group as a whole.
- (d) Those for which further coöperation must be enlisted.

STEPS IN DISCUSSION V

1. List the chief types of attitudes located in the group in the preceding discussions.
2. Apply the analysis of how habits are formed in simple situations to instances of attitudes held by members, and previously described.
3. Analyze several instances in which attitudes have been changed.
4. Work out a plan for changing one attitude which a member has indicated he would like to revise.
5. Complete plans for further educational projects.
6. Arrange for at least one later meeting to evaluate what has been accomplished through the projects undertaken.

APPENDIX I

A List of Projects

(The following list has been compiled to meet the needs of varied groups. Please pass over any items which do not apply to your situation and modify the others as necessary. It is suggested that the first projects should not be too ambitious; and that they should not depend largely for their development upon the coöperation of people outside your group.)

1. Make an informal study of one important national group in your community. (Do this with the help of at least one educated member of that group.) Find out how they are being served by the community organizations, such as

- (a) Schools, Sunday schools;
- (b) Libraries, museums, public parks, hospitals;
- (c) Courts.

Build your projects for better mutual understanding on the basis of your findings.

2. Find out to what extent foreign students in your city or college are given opportunities to share in American home life. This may lead to such undertakings as

- (a) Inviting them to your home for week-ends or holidays;
- (b) Helping them get started taking part naturally and on equal terms in the activities of your church and community.¹

¹ For example, have them help work out projects such as those included in the following booklets:

Lobingier, J. L., "World Friendship Through the Church School." University of Chicago Press. \$1.25.

Lobingier, J. L., "Projects in World Friendship." University of Chicago Press. \$1.75.

Shaver, Edwin L., "Christian Young People and World Friendship." University of Chicago Press. 50 cents.

- (c) Helping them find rooms in homes which exemplify American life at its best;
- (d) Asking them to speak before church and community organizations.

3. Go to see foreign plays, movies, and exhibits in your city in the company of a student from the same country in which the plays or exhibits originated or with which they deal.

4. Let the editor of your newspaper know that you are interested in foreign news, and urge him not to print only one side of it. Encourage him to respect the foreign-born section of your community in the news. For example, use your influence against the use of comic cartoons derogatory to people of other countries.

5. Examine the books circulated by your public library about the countries from which the foreign-born of your community have come. Recommend (or even buy) additional volumes. Urge the librarian to make the best use of good books by attractive displays dealing with a particular country, especially on the occasion of the national holidays of that country.

6. Subscribe for your own home to one or more periodicals which reliably report foreign news and interpret foreign life.

7. By means of conference with local managers or by letters to the newspapers, encourage sentiment against a policy of presenting on the local stage and screens of plays, vaudeville acts or films that misinterpret foreign peoples.

8. Arrange in your church or school for informal talks by foreign speakers or Americans who have been abroad, especially on topics which will throw light on the cultural background of the foreign-born in your neighborhood.

9. When a foreign lecturer visits your town, help stim-

ulate popular interest by means of interviews with the local papers, etc.

10. Find out what the children of your community are learning about the countries from which their foreign-born neighbors have come. Examine, for example, the texts used in history and geography classes, plays, pageants and missionary educational literature. Do this, if possible, in company with a person from each country concerned. If necessary, work to build up local sentiment for the removal of texts which tend to create misunderstanding.

11. Organize a discussion group, preferably of not more than ten members, made up either of Americans and members of one other nationality, or else of one or two members from each of several nationalities. Take up problems of mutual interest of such a nature that real understanding is naturally reached through common thought and experience.

12. Include in the reading list of your local literary club one or more significant books on the life and culture of the countries from which the foreign-born in your neighborhood have come, or with which your community has relations of any kind. Make a study of the material contributions of that country to American life as shown in the imported articles found in your own home or on sale in your local stores.

13. Find out from the Travelers' Aid, or other social agencies, such as the Y. M. C. A. and Y. W. C. A., what difficulties face immigrants when they first come to your community. Work out a plan for such coöperative action as may encourage their understanding of American life and promote American appreciation of foreign backgrounds.

14. Organize an international evening, with dances,

playlets, exhibits of hand-work, etc. Include members of various nationalities on your committee of arrangements and let them have a large share of the planning. If no foreign-born people live in your town, organize a program based on a study of the customs, holidays, and games of other nations. Invite to your rehearsals from a neighboring town one or two people of the nationality you are studying.

15. Arrange with one of the foreign-born to learn his language while you teach him English.

16. Take advantage of every opportunity to meet the foreign students of your community, especially when they invite you to a tea, dance, play, lecture, etc.

17. Join a cosmopolitan club if there is one in your town. If there is not, form one. After you have formed it, keep it alive by studying subjects of mutual interest in international affairs. (Valuable suggestions for organizing student international relations clubs can be secured from Mr. Henry S. Haskell, International Relations Club, 405 West 117th Street, New York.)

18. Study the life and culture of the various national groups in your city by means of a series of visits by your group to foreign churches, clubs (social and political), restaurants, theatres, and so on. (A very interesting series of tours of this kind in New York are arranged by Reconciliation Trips, 89 Bedford St., New York.)

19. If you have command of a foreign language, arrange with a student from that country to read novels and plays in the original. From your conversation with him about passages referring to foreign customs, traditions, etc., will come increasing understanding of how that people live and think.

20. If you are a student, take part in the international

activities of such organizations as the new National Student Federation of America, the Student Friendship Fund, etc.

21. If you are planning a trip to Europe, talk with local foreign-born friends before you go about what you ought to see. With their help read up on the subject. Get introductions from them in order that you may remember their country by its homes rather than by its hotels.

APPENDIX II

A

How We Learn From Experience

The following summary of key passages from William H. Kilpatrick's "Foundations of Method" (Macmillan Co., 383 pages, price \$2.00) shows how all of us, in our various dealings with life situations, are really active educators. For better or for worse, teachers, employers, religious and social workers, parents and young people are engaged together in an educational management of experience. The data here outlined will help them analyze any given or proposed experience so that its treatment shall make the most of its instructive possibilities.

I. A New View of the Learning Process

A. What is Learned. To tell the result of any educative experience is to point out *something new in what the learner knows*, in what he can do, and in what he is disposed to do—in his information and his preferences. The newer educational psychology pays particular heed to the way in which preferences (attitudes, habits, interests) come about as by-products that have great personal and social importance. In any educative experience it notes three "learnings" that are going on all at once:

- (1) *Primary learnings*, the specific matters of information that are being directly sought;
- (2) *Associate suggestions*, ideas called up by the matters under study, but not immediately pertinent to what is sought;
- (3) *Attendant learnings*, the general attitudes, dispositions, and standards that give direction to one's satisfactions and dissatisfactions.

B. Factors in the Learning Process. The state of mind of the learner is conditioned by certain factors which either help or hinder the learning process according as the method respects them or runs counter to them.

The learning process takes its most effective course when it shows the following typical features:

- (1) An end in view.
- (2) An inner urge (purpose, interest) to attain this end.
- (3) Difficulties due to the strangeness of the new things to be learned—facts, ideas, relations—calling forth conscious attention and stimulating effort.
- (4) Feeling of success as the end is attained. (In the process of learning new values tend to appear to make this end more significant than the one in view at the beginning.)
- (5) Satisfaction also with the process by which the end has been attained—making one more ready for a future similar process.

The key part here played by No. (2), the interest as the inner urge to effort, makes of special importance the building up of interests as new centers of sensitivity and responsiveness. These come about by way of the "attendant learnings" already noted. The specific matter of information on which the learner's attention is focused is fringed about with satisfying and dissatisfying impressions that affect his attitudes, appreciations and ideals. These "marginal stimulations" differ according as the primary learning is sought by one method or by another. *How one learns* will thus make differences in *what one is disposed to learn*.

C. What is an Educative Experience? Any life situation brings about an educative experience if it satisfies two

conditions for intellectual growth, viz., (1) if it stirs wholesome interests in the learner so as to rouse strong interests favorable to further effort, and (2) if it requires him to reach out beyond (but not too far beyond) what he now knows and can do.

II. The Wider View of Educational Method

A. Educational Analysis of Experience. Given a definite situation calling for action or adjustment, successful learning involves such management of the total situation as to call out the most and best of the learner's inner resources, and the guidance of ensuing experience so as to realize the utmost in desirable knowledge, attitudes, and habits. This involves an examination of the educational effects of each alternative of action. Such an analysis requires:

- (1) Making the educational objectives clear. This involves a concern not simply with the primary, but also with the attendant learnings.
- (2) Noting how each possibility of action either enlists or runs counter to the learner's interests.

B. Educational Management of Experience. The chief aim of education is to make the learner not simply informed, but disposed to do and able to determine what is desirable. The learner's interests should be capitalized to help him find satisfaction in desirable activities. Where he accepts a course of action against his will, the primary learning is not only more or less balked by rival interests, but involves actually bad attendant learnings.

The educational management of experience is most successful when the learner is led to face situations as a self-determining personality, carrying out the steps of purposeful action with only so much guidance as safeguards him from costly failures. A character for action can be built only by practice with success of one's own right choices.

B

A Complete Educative Process

In appraising a discussion or project, we need to see it as one educative incident playing its part in a larger educative process by which some definite learning is achieved. A thing is not really learned until it is (1) experienced, (2) faced as a problem, (3) related to wider facts and interests, and (4) satisfactorily acted on. These phases of learning, however, may appear only in retrospect, after various incidents at different times and places have wrought a given educational result. A particular "learning" (the steps by which one achieves a new conviction) may take its start at any one of these phases, and if we are assisting at any particular educative incident it becomes important that we see its possibilities within the whole process to be rounded out. For example, a "discussion, may run almost through a full cycle of the learning experience. It is the pattern of such a group experience that is spoken of as "*the* discussion method." But discussion which springs up around an attitude-test represents an *episode* in learning that calls for a job-analysis and a discussional pattern of its own.¹

The following little outline attempts to offer a sort of background map of the complete process against which any given educative activity may be viewed:

PHASES OF THE PROCESS	THEIR SIGNIFICANCE
I. Experience of a problematic situation	Reality of learning for living
A. Strangeness of new things to deal with	What needs to be known
*B. Apathies and conflicts of interest	What needs to be desired

¹In the discussions in this pamphlet emphasis falls at first chiefly on the heads starred under "Phases of the Process"; as experimental action gets under way, however, and new situations are faced, the expanding process gradually includes all the other phases of the learning-cycle.

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|---|--|
| II. Difficulties recognized as a problem | Nature and scope of the learning problem |
| A. Immediate and wider factors identified | Range of information and effort involved |
| *B. Conditioned thinking of participants | Factors of prejudice and mind-set |
| III. Help on the problem | Outreach for new information and skill . |
| A. Facts from books and experts | The part of scientific data on "subjects" |
| *B. New stimulations to interest | The part of attitude-analysis and "inspiration" |
| C. Discriminations and restating of issues | The learner's determination of <i>meanings</i> for himself |
| IV. Experimental action | Learning made a part of the learner |
| A. Decisions "practiced with satisfaction" | Activities of learning felt as success |
| B. Attention to steps that start "integrations" of conflict | Creative adjustments of self and setting |
| *C. Renovated attitudes and assumptions | Favorable mind-set for further learning |

HELPFUL BOOKS

(Volumes of Particular Value for This Study Are Starred)

Allport, Floyd H. *Social Psychology*. N. Y., Houghton Mifflin, 1924, \$2.50.

*Burnham, W. H. *The Normal Mind*. N. Y., Appleton, 1925, \$3.50. Chapters II-VII provide a useful background for Discussion V.

Committees on Friendly Relations Among Foreign Students of the Y. W. C. A. and Y. M. C. A., ed. *Foreign Student in America*. N. Y., Association Press, 1925, \$1.00

Creel, George. *How We Advertised America*. N. Y., Harpers, 1920. For Discussion II.

Dorsey, George A. *Why We Behave Like Human Beings*. N. Y., Harpers, 1925, \$3.50.

Fleming, Daniel J. *Whither Bound in Missions*. N. Y., Association Press, 1925, \$1.00. Chapter I, Eradicating a sense of superiority. Chapter XI, Developing a Christian world-mindedness.

Hayes, Carlton J. H. *Essays on Nationalism*. N. Y., Macmillan Co., 1926, about \$3.50.

Inquiry, The. *All Colors*, Chap. VI. *Nation and Mankind*.

*Kilpatrick, W. H. *Foundations of Method*. N. Y., Macmillan, 1925, \$2.00.

Lippmann, Walter. *The Phantom Public*. N. Y., Harcourt Brace, 1925, \$2.00.

*Lippmann, Walter. *Public Opinion*. N. Y., Harcourt Brace, 1922, \$2.00. Chapters I and VI are invaluable for Discussion I.

*Lumley, Frederick E. Means of Social Control. N. Y., Century Co., 1925, \$3.75.

Martin, Everett Dean. The Behavior of Crowds. N. Y., Harpers, 1920, \$2.50. Especially Chapters V and IX for Discussion II, and Chapter X for Discussion V.

*Overstreet, H. A. Influencing Human Behavior. People's Institute Publishing Company, 1925, \$3.00.

Ross, E. A. Social Control. N. Y., Macmillan, 1901, \$2.25.

Trotter, W. The Instincts of the Herd in Peace and War. London, T. Fisher Unwin, 1916. For Discussion II. (Out of print.)

*Watson, Goodwin B. The Measurement of Fair-Mindedness. N. Y. Teachers' College. Paper, \$1.25; Cloth, \$1.50.

*Watson, J. B. Behaviorism. N. Y., The People's Institute Publishing Co., 1924. \$3.00. Chapters VII and VIII, Emotions.

Wolfe, A. B. Conservatism, Radicalism, and Scientific Method. Macmillan Co., 1923, \$2.00. Especially Chapter IX, Scientific Method and Scientific Attitude.

PERIODICALS

Bogardus, E. S. Articles in Journal of Applied Sociology. Analyzing Changes in Public Opinion, May-June, 1925, Issue. The Social Research Interview, September-October, 1925, Issue. The Group Interview, March-April, 1926, Issue. 50 cents a copy.

Burns, C. Delisle. Making the International Mind. International Journal of Ethics. January, 1926, 75c.

Hayes, Carlton J. H. Nationalism as a Religion. The Commonweal, December 16, 23, 30, 1925, January 6, 13, 1926. 20 cents a copy.

Jacks, L. P. An International Ethic. Foreign Affairs, An American Quarterly Review, December 15, 1924, \$1.25.

Overstreet, H. A. Forming Habits for Internationalism. Progressive Education, April-June, 1925, 50 cents a copy.

Religious Education, April, 1926. Series of papers on World-Mindedness. Especially those by Sophia Lyon Fahs, Galen M. Fisher, and Goodwin B. Watson.

